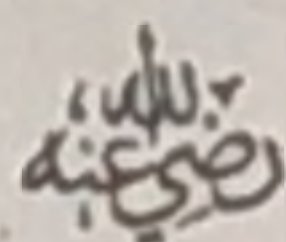


FROM THE BEST OF MANKIND

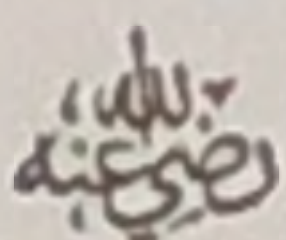
*“The Most Knowledgeable In
Halaal & Haraam”*

MU’AADH BIN JABAL



“What An Excellent Man!”

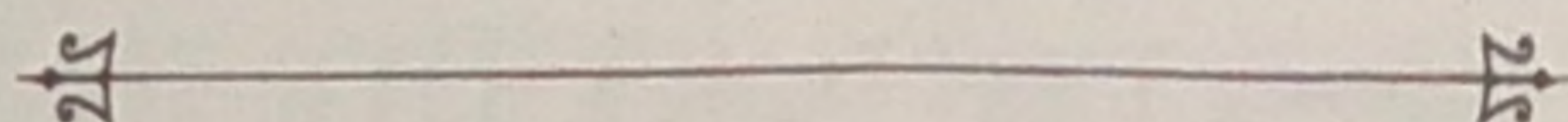
‘ABDULLAAH BIN ‘UMAR



Their Islaam,
Their Knowledge,
Their Striving,
Their Struggles,
Their Death,
Their Legacy.

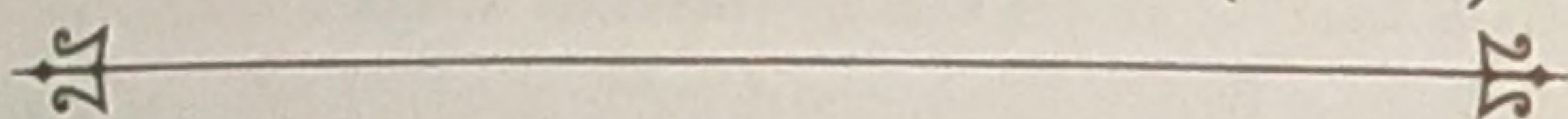
Translated & Collected By:
Aboo Haatim Muhammad Faarooq

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REGARDING THE COMPANIONS OF THE PROPHET (ﷺ)



All praise is for Allaah, we praise Him, we seek His aid, we ask for His forgiveness, we repent to Him and we seek Allaah's refuge from the evils of ourselves and the evil consequences of our actions.

Whomever Allaah guides then none can misguide him, and whomever Allaah misguides then none can guide him; and I bear witness that none has the right to be worshipped except Allaah, alone, having no partner; and I bear witness that Muhammad is His Slave and His Messenger. To proceed:

Allaah, The Most High, says:

﴿وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ
بِإِحْسَنِ رِضَى اللَّهِ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾

«And the foremost and first ones from the Muhaajireen and the Ansaar and those that follow them upon excellence - then Allaah is pleased with them and they are pleased with Him. »¹

He says also:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا﴾

¹ Soorah At-Tawbah: 100

«Indeed Allaah was pleased with the believers when they gave the pledge to you (O Muhammad) under the tree. He knew what was in their hearts and He sent down tranquillity upon them and rewarded them with a victory close at hand.»²

He, The Mighty and Majestic, says:

﴿لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أُولَئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَتْلُوا وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

«Equal are not those from amongst you that spent and fought before the conquest (of Makkah - with those that did so later). They are in a greater level than those that spent and fought afterwards. To all Allaah has promised goodness. And Allaah is All-Aware of what you do.»³

The Messenger of Allaah (ﷺ) said:

"The best of my Ummah [and in the narration of Ibn Mas'ood]: the best of people are my generation; then those that come after them, then those that come after them." ⁴

² Soorah Al-Fath: 18

³ Soorah Al-Hadeed: 10

⁴ Reported by Al-Bukhaaree in the book of the excellence of the companions of the Prophet (ﷺ) Hadeeth no. 2650 & 2651. Likewise reported by Muslim in 'The Book of the Excellence of the Companions.' Hadeeth no. 214 & 215.

He (ﷺ) said also:

"You shall not cease to be upon good for as long as there are amongst you those that saw me and accompanied me. By Allaah; you shall not cease to be upon good for as long as there are amongst you those that saw those that saw me and accompany those that accompanied me. By Allaah; you shall not cease to be upon good for as long as there are amongst you those that saw those that saw those that saw me and accompany those that accompanied those that accompanied me." ⁵

Abee Bakr Muhammad bin Al-Hussain Al-Aajuree said: Ibn 'Abdul Hameed narrated to us who said: Zaid bin Akhzam narrated to us saying: Aboo Qutaibah narrated to us who said: Israa'eel narrated to us saying: Isma'eel narrated to us from Simaak bin Harb from Sa'eed bin Jubair from Ibn 'Abbaas (رضي الله عنه) concerning the saying of Allaah, The Mighty and Majestic:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ﴾

«You are the best of nations bought out for mankind.»⁶

⁵ Reported by Al-Haithamee in Majma' az-Zawaa'id vol. 10, page 20 and At-Tabaraanee in Mu'jam al-Kabeer vol 26 page 85 as well as in Musnad Ash-Shaamiyeen vol. 1 page 45 and Ibn Abee Shaibah in Al-Musannaf vol. 12 page 178 and Ibn Abee 'Aasim in As-Sunnah vol. 2 page 630 and Aboo Na'eem in Ma'rifatus-Sahaabah vol. 1 page 133. It was reported likewise by Shaikh Muqbil (رحمته الله) in Al-Jaami' As-Saheeh vol. 4 page 7 and he declared it Saheeh (authentic).

⁶ Soorah Aal-'Imraan: 110

He said: They are those that made the Hijrah along with Muhammad (ﷺ) to Al-Madeenah.^{7 8 9}

Shaikh ul Islaam ibn Taymiyyah (رحمته الله) said:

«And from the principles of Ahlus Sunnah wal Jamaa'ah; is that they safeguard their hearts and their tongues with regard to the companions of Allaah's Messenger (ﷺ) just as Allaah, The Most High, has described them in His saying:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا
إِنَّكَ رءُوفٌ رَحِيمٌ﴾

⁷ Reported by Ahmad in his Musnad vol. 4, pages 153-154 Hadeeth no. 2463; and At-Tabaraanee in Mu'jam al-Kabeer Hadeeth no. 12303; and Al-Haakim in his Mustadrak vol. 2 page 294 and he said concerning it: 'This Hadeeth is Saheeh (authentic), upon the standard of Muslim but he did not report it' – and Adh-Dhahabee agreed with him. It is likewise reported by Ibn Abee Shaibah in Al-Musannaf vol. 12, pages 155-156 and An-Nasaa'i in As-Sunan Al-Kubraa as Hadeeth no. 11072 and reported likewise by others. Shaikh Ahmad Shaakir (رحمته الله) declared it Saheeh (authentic) in his checking of Musnad Ahmad.

⁸ Kitaab ash-Sharee'ah vol. 4, page 1686 no.1162.

⁹ Al-Haafidh Ibn Katheer (رحمته الله) mentions in his Tafseer: "And that which is correct is that this verse is general for the whole of the Ummah; in accordance to each generation. So the best of their generations are those that Allaah's Messenger (ﷺ) was sent amongst – and then those that follow them – and then those that follow them." See Tafseer Ibn Katheer vol. 2, page 108.

«And those that came after them, they say our Lord forgive us and our brothers who have preceded us in Eemaan, and do not put in our hearts any hatred against those who believe. O Lord! Indeed You are Most Kind, Most Merciful.»¹⁰

And to have obedience to the Prophet (ﷺ) with regards to his statement:

"Do not revile my companions, for by the One whose hand my soul is in, if one of you were to spend the like of Mount Uhud in gold it would not reach a cupped handful of one of them; or even a half of that."¹¹

And that they accept what has come in the Book and the Sunnah and through consensus with regard to their excellence and their degrees.»¹²

He said also (رحمته الله):

«For indeed the dispraising of the best of generations, those of whom accompanied the Messenger of Allaah (ﷺ) is a dispraise of the Messenger (ﷺ). Just as Imaam Maalik said as did other than him from the Imaams of knowledge:

'These people speak evil of the companions of Allaah's Messenger (ﷺ), indeed they speak evil regarding his companions so that one would say: an evil man who had for

¹⁰ Soorah Al-Hashr: 10

¹¹ Reported by Al-Bukhaaree in the book of the excellence of the companions of the Prophet (ﷺ) Hadeeth no. 3673. Likewise reported by Muslim in 'The Book of the excellence of the Companions.' Hadeeth no. 221 & 222.

¹² Majmoo' al-Fataawaa Vol. 3 Page 152.

himself evil companions. And if he were a righteous man then his Companions too would have been righteous.'»¹³

Aboo Zur'ah Ar-Raazee (رضي الله عنه) said:

"If you see a man that demeans one of the Companions of Allaah's Messenger (ﷺ) then know that he is a heretic. That is because the Messenger (ﷺ) with us is truth and the Qur'aan is truth and indeed this Qur'aan and Sunan were conveyed to us by the Companions of Allaah's Messenger (ﷺ). Indeed they intend to disparage our witnesses such as to falsify the Book and the Sunnah, however, disparagement of themselves is more befitting, and they are heretics." ¹⁴

Aboo 'Umar ibn Abdil Barr (رضي الله عنه) said:

"They are his Companions, the disciples who retained it (the message) and conveyed it as sincere ones and as doers of good. Until their conveying of the Religion was accomplished and because of them the proof of Allaah, the Most High, had become established upon the Muslims. For they are the best of generations; and the best nation brought out for mankind. The integrity of all of them is affirmed due to the praise of Allaah, The Mighty and Majestic, with regard to them and the praise of His Messenger (ﷺ). There can be nothing more equitable than the one whom Allaah is pleased with for companionship of His Prophet and being of aid to him and nor is there a credibility better than that and nor is there a praise more complete than it..." ¹⁵

¹³ Majmoo' al-Fataawaa Vol. 4 Page 429.

¹⁴ Kitaabul Kifaayah fi 'ilm ar-Riwaayah, Page 49.

¹⁵ Al-Istee'aab Vol. 1, Pages 1-2

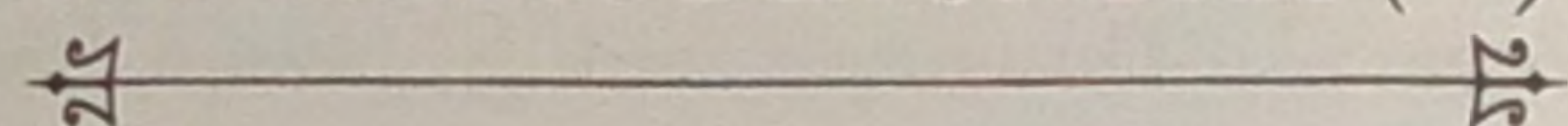
Al-Aajuree said: Aboo Muhammad Yahyaa bin Muhammad bin Saa'id narrated to us saying: Muhammad bin Yazeed – Aboo Hishaam Ar-Rafaa'ee – and Ya'qoob bin Ibraaheem Ad-Dawraquee and Al-Hasan bin 'Arafah narrated to us saying: Aboo Bakr bin 'Iyyaash narrated to us who said: 'Isaam narrated to us from Zirr bin Hubaish from 'Abdullaah bin Mas'ood (رضي الله عنه) who said:

"Indeed Allaah, The Most High, looked to the hearts of the servants; and so He found the heart of Muhammad (ﷺ) to be the best of the hearts of the servants. So He chose him for Himself and sent him with His message. Then He looked to the hearts of the servants after the heart of Muhammad; and so He found the hearts of his (رضي الله عنه) Companions to be the best of the hearts. So He made them as viziers of His Prophet; that they should fight for His religion." ^{16 17}

¹⁶ Reported by Ahmad in his Musnad no. 3600 and Aboo Daawood At-Tayaalisee in his Musnad, page 23 and At-Tabaraanee in his Mu'jam al-Kabeer no. 8582 and Al-Khateeb in Al-Faqeeh wal-Mutafaqih vol 1, pages 166-167 and Al-Baghawi in Sharh as-Sunnah no. 105. Shaikh Ahmed Shaakir (رضي الله عنه) declared it to be Saheeh (authentic) in his checking of Musnad Ahmad. However; Shaikh Al-Albaani (رضي الله عنه) mentioned its chain of narration is Hasan (sound) in Silsilatul Ahaadeeth ad-Da'eefah no. 533, as did Shaikh Muqbil (رضي الله عنه) in Al-Jaami' As-Saheeh vol. 4, pages 8-9. It is due to 'Isaam (and he is: Ibn Abee An-Najood) being present in the chain that it is Hasan. The rest of the men in the chain of narration are Thiqaat (trustworthy). There is a version of this narration which is said to be marfoo' (i.e. fully connected to the Prophet ﷺ) however it is mawdoo' (fabricated) as is found in As-Silsilah ad-Da'eefah - see Shaikh Al-Albaani's discussion of it under Hadeeth no. 533.

¹⁷ Kitaab ash-Sharee'ah vol. 4, pages 1675-1676 no.1144.

MU'AADH BIN JABAL (رضي الله عنه)



He was: The Sayyid, the Imaam, the Companion of the Messenger of Allaah (ﷺ): Mu'aadh bin Jabal bin 'Amr bin Aws bin 'Aaidh bin 'Adiyy bin Ka'ab bin 'Amr bin Udayy bin Sa'ad bin 'Alee bin Asad bin Saaridah bin Yazeed bin Jusham bin Al-Khazraj - Aboo 'Abdir-Rahmaan Al-Ansaaree Al-Khazrajee Al-Madani Al-Badree.

'Ataa (رضي الله عنه) said: «Mu'aadh (رضي الله عنه) accepted Islaam at the age of eighteen years.»

THOSE WHO NARRATE FROM HIM

Ibn 'Umar, Ibn 'Abbaas, Jaabir, Anas, Aboo Umaamah, Aboo Tha'labah Al-Khushanee, Maalik bin Yakhaamir, Aboo Muslim Al-Khawlaanee, 'Abdur-Rahmaan bin Ghanam, Junaadah bin Abee Umbah, Aboo Bahriyyah 'Abdullaah bin Qais, Yazeed bin 'Umayrah, Abul Aswad Ad-Daylee, Katheer bin Murrah, Aboo Waa'il, Ibn Abee Laylaa, 'Amr bin Maymoon Al-Awdee, Al-Aswad bin Hilaal, Masrooq, Aboo Dhabbiyyah Al-Kalaa'ee, and others.

HIS COMPANIONSHIP WITH THE PROPHET (ﷺ)

حيوة بن شريح سمعت عتبة بن مسلم يقول: حدثني أبو عبد الرحمن الحبلي عن الصنابحي عن معاذ بن جبل أن رسول الله - صلى الله عليه و على آله وسلم - أخذ بيده وقال: ((يا معاذ، والله إني لأحبك)) فقال: ((أوصيك يا معاذ لا تدعن في دبر كل صلاة تقول: اللهم أعني ذكرك وشكرك وحسن عبادتك)).

Haywah bin Shuraih said from 'Uqbah bin Muslim from Abee 'Abdir-Rahmaan Al-Hubulee who said from As-Sunaabihee from Mu'aadh (رضي الله عنه) who said: The Prophet (ﷺ) met me and said:

«O Mu'aadh! Indeed I love you for Allaah's sake.» So I replied: «And I by Allaah, O Messenger of Allaah! Love you for Allaah's sake». So he said: «Shall I not teach you some words that you should say at the end of every prayer: 'O Lord, aid me upon remembrance of You, and in giving thanks to You, and worshipping You in a fine manner'.»¹⁸

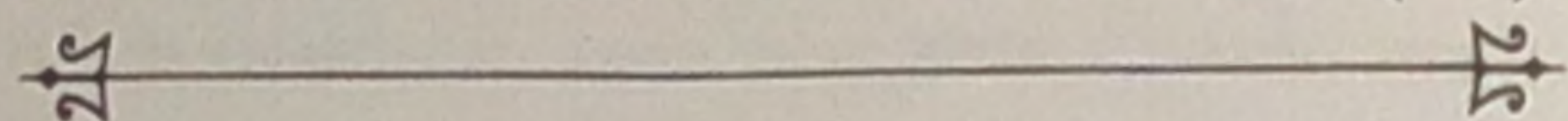
From Muhammad bin Sahl bin Abee Hathmah who said from his father who said:

«Those who used to give religious verdicts in the lifetime of Allaah's Messenger (ﷺ) were three from amongst the Muhaajireen: 'Umar, and 'Uthmaan, and 'Alee, and three from amongst the Ansaar: Ubayy bin Ka'ab, and Mu'aadh, and Zaid.»

Ahmad said: Aboo Mu'aawiyah narrated to us saying: Al-A'mash narrated to us from Shaqeeq from Masrooq who said from 'Abdillaah bin 'Amr who said that Allaah's Messenger (ﷺ) said:

¹⁸ Reported by Aboo Daawood in the book of prayer in the chapter of forgiveness no.1522 and An-Nasaa'i vol 3 p.53. Its chain of narration is Saheeh (authentic) and it was declared authentic by Al-Haakim vol.3 p.273 and Adh-Dhahabee agreed with him.

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From Muhammad bin Sahl bin Abee Hathmah who said from his father who said:

«Those who used to give religious verdicts in the lifetime of Allaah's Messenger (ﷺ) were three from amongst the Muhaajireen: 'Umar, and 'Uthmaan, and 'Alee, and three from amongst the Ansaar: Ubayy bin Ka'ab, and Mu'aadh, and Zaid.»

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«Take the Qur'aan from four, from Ibn Mas'ood, and Ubayy, and Mu'aadh bin Jabal, and Saalim the mawlaa of Abee Hudhaifah.»¹⁹

Allaah's Messenger (ﷺ) said:

«What an excellent man Aboo Bakr is. What an excellent man 'Umar is. What an excellent man Aboo 'Ubaidah bin Al-Jarraah is. What an excellent man Asyad bin Hudair is. What an excellent man Thaabit bin Qais bin Shamaas is. What an excellent man Mu'aadh bin Jabal is. What an excellent man Mu'aadh bin 'Amr bin Al-Jamooah is.»²⁰

Imaam Aboo Daawood said: 'Ubaidullaah bin 'Umar bin Maysarah narrated to us saying: 'Abdullaah bin Yazeed Al-Muqri informed us saying: Haywah bin Shuraih informed us saying: I heard 'Uqbah bin Muslim say: Aboo 'Abdir-Rahmaan Al-Hubulee narrated to me from As-Sunaabihee from Mu'aadh bin Jabal that Allaah's Messenger (ﷺ) took hold of my hand and then said:

«O Mu'aadh, By Allaah I do indeed love you.» Then he said: «I counsel you O Mu'aadh that you should not give up at the end of every prayer your saying: O Allaah, aid

¹⁹ Reported by Al-Bukhaaree in the book of the excellence of the Qur'aan hadeeth no. 4999 and reported likewise by Muslim no.2464 and reported by At-Tirmidhee no.3812.

²⁰ Reported by Shaikh Al-Albaani in As-Saheehah and he said concerning it: its chain of narration is Saheeh upon the standard of Muslim, and Ibn Hibbaan no: (2217) and Al-Haakim likewise (vol 13, 233, 268, 246) and he said: "Saheeh upon the standard of Muslim." and Adh-Dhahabee agreed with him. See Silsilatul Ahaadeeth As-Saheehah vol 2 p.534.

me upon remembrance of You, and in giving thanks to You, and worshipping You in a fine manner.»²¹

So Mu'aadh (رضي الله عنه) advised As-Sunaabihee with that, and As-Sunaabihee advised Aboo 'Abdir-Rahmaan with it.

HIS PARTING FROM THE PROPHET (ﷺ)

Abul-Yamaan said: Safwaan bin 'Amr narrated to us from Raashid bin Sa'ad from 'Aasim bin Humaid As-Sukoonee that when the Prophet (ﷺ) sent Mu'aadh bin Jabal to Al-Yemen, he came out advising him – whilst Mu'aadh was mounted, and Allaah's Messenger (ﷺ) was walking alongside his riding beast. So when he had finished he said:

أبو اليمان، حدثنا صفوان بن عمرو، عن راشد بن سعد، عن عاصم بن حميد السكوني: أن معاذاً لما بعثه النبي - صلى الله عليه و علي آله وسلم - خرج معه النبي - صلى الله عليه و علي آله وسلم - يوصيه، ومعاذ راكب، ورسول الله - صلى الله عليه و علي آله وسلم - يمشي تحت راحلته، فلما فرغ قل: ((يا معاذ، إلك عسى أن لا تلقاني بعد عامي هذا، ولعلك أن تمر بمسجدي وقبري)) فبكى معاذ بن جبل جشعا لفراق رسول - صلى الله عليه و علي آله وسلم - فقال النبي - صلى الله عليه و علي آله وسلم: ((لا تبك يا معاذ، للبكاء - أو إن البكاء - من الشيطان))

²¹ Reported by Aboo Daawood in his Sunan vol. 4, p.384. It is reported likewise in Al-Jaami' as-Saheeh by Shaikh Muqbil (رحمته الله) vol. 4, p.112-113 and he said concerning it: "This hadeeth is Saheeh [authentic] its men are the men of the Saheeh with the exception of 'Uqbah bin Muslim; however Ya'qoob bin Sufyaan declared him to be Thiqah [trustworthy]. The hadeeth is reported likewise by An-Nasaa'i vol. 3 p. 53."

«Take the Qur'aan from four, from Ibn Mas'ood, and Ubayy, and Mu'aadh bin Jabal, and Saalim the mawlaa of Abee Hudhaifah.»¹⁹

Allaah's Messenger (ﷺ) said:

«What an excellent man Aboo Bakr is. What an excellent man 'Umar is. What an excellent man Aboo 'Ubaidah bin Al-Jarraah is. What an excellent man Asyad bin Hudair is. What an excellent man Thaabit bin Qais bin Shamaas is. What an excellent man Mu'aadh bin Jabal is. What an excellent man Mu'aadh bin 'Amr bin Al-Jamooah is.»²⁰

Imaam Aboo Daawood said: 'Ubaidullaah bin 'Umar bin Maysarah narrated to us saying: 'Abdullaah bin Yazeed Al-Muqri informed us saying: Haywah bin Shuraih informed us saying: I heard 'Uqbah bin Muslim say: Aboo 'Abdir-Rahmaan Al-Hubulee narrated to me from As-Sunaabihee from Mu'aadh bin Jabal that Allaah's Messenger (ﷺ) took hold of my hand and then said:

«O Mu'aadh, By Allaah I do indeed love you.» Then he said: «I counsel you O Mu'aadh that you should not give up at the end of every prayer your saying: O Allaah, aid

¹⁹ Reported by Al-Bukhaaree in the book of the excellence of the Qur'aan hadeeth no. 4999 and reported likewise by Muslim no.2464 and reported by At-Tirmidhee no.3812.

²⁰ Reported by Shaikh Al-Albaani in As-Saheehah and he said concerning it: its chain of narration is Saheeh upon the standard of Muslim, and Ibn Hibbaan no: (2217) and Al-Haakim likewise (vol 13, 233, 268, 246) and he said: "Saheeh upon the standard of Muslim." and Adh-Dhahabee agreed with him. See Silsilatul Ahaadeeth As-Saheehah vol 2 p.534.

me upon remembrance of You, and in giving thanks to You, and worshipping You in a fine manner.»²¹

So Mu'aadh (رضي الله عنه) advised As-Sunaabihee with that, and As-Sunaabihee advised Aboo 'Abdir-Rahmaan with it.

HIS PARTING FROM THE PROPHET (ﷺ)

Abul-Yamaan said: Safwaan bin 'Amr narrated to us from Raashid bin Sa'ad from 'Aasim bin Humaid As-Sukoonee that when the Prophet (ﷺ) sent Mu'aadh bin Jabal to Al-Yemen, he came out advising him – whilst Mu'aadh was mounted, and Allaah's Messenger (ﷺ) was walking alongside his riding beast. So when he had finished he said:

أبو اليمان، حدثنا صفوان بن عمرو، عن راشد بن سعد، عن عاصم بن حميد السكوني: أن معاذاً لما بعثه النبي - صلى الله عليه و على آله وسلم - خرج معه النبي - صلى الله عليه و على آله وسلم - يوصيه، ومعاذ راكب، ورسول الله - صلى الله عليه و على آله وسلم - يمشي تحت راحلته، فلما فرغ قل: ((يا معاذ، إني عسى أن لا ألقاني بعد عامي هذا، ولعلك أن تمر بمسجدي وقبري)) فبكى معاذ بن جبل جشعا لفراق رسول - صلى الله عليه و على آله وسلم - فقال النبي - صلى الله عليه و على آله وسلم: ((لا تبك يا معاذ، للبكاء - أو إن البكاء - من الشيطان))

²¹ Reported by Aboo Daawood in his Sunan vol. 4, p.384. It is reported likewise in Al-Jaami' as-Saheeh by Shaikh Muqbil (رحمته الله) vol. 4, p.112-113 and he said concerning it: "This hadeeth is Saheeh [authentic] its men are the men of the Saheeh with the exception of 'Uqbah bin Muslim; however Ya'qoob bin Sufyaan declared him to be Thiqah [trustworthy]. The hadeeth is reported likewise by An-Nasaa'i vol. 3 p. 53."

«O Mu'aadh! Indeed it may be that you will not meet me after this year of mine, and perhaps you shall pass by my Masjid and my grave.» So Mu'aadh cried due to being affected on account of separation in parting from Allaah's Messenger, then he said: «Do not cry O Mu'aadh.» Or: «Indeed crying is from Shaitaan.»²²

From the son of Ka'ab bin Maalik (رضي الله عنه) who said: "Mu'aadh bin Jabal (رضي الله عنه) was a very handsome youth, possessing generosity. He was from the finest of the youth of his people, he was never asked for anything except that he would give it. Such that he took out debts, and as a result his wealth (assets) were frozen²³, so he spoke to Allaah's Messenger (ﷺ) about speaking to his debtors – that they should give him something from it. So he spoke to them but they did not give him anything, so the Prophet (ﷺ) called him, so he did not go on his way until he completely sold off the rest of his wealth. Then he divided that between his debtors, so Mu'aadh was left with no wealth of his own."

The Shaikh (رحمته الله) said: his debtors were from amongst the Jews, so as a result they did not give him anything.

محمد بن جعفر، حدثنا شعبة، عن أبي عون، عن الحارث بن عمرو ابن أخي المغيرة بن شعبة، عن ناس من أصحاب معاذ من أهل حمص

²² Reported by Ahmad vol 36 p.378 hadeeth no. 22054 and its chain of narration is Saheeh (authentic). It is reported likewise by At-Tabaraani in Al-Mu'jam Al-Kabeer and Al-Baihaqi in his Sunan.

²³ Meaning: his debts became so heavy that his own wealth was not sufficient to cover them since he had exhausted his own wealth.

عن معاذ: أن رسول الله - صلى الله عليه و على آله وسلم - حين بعثه إلى اليمن، فقال: ((كيف تصنع إن عرض لك قضاء؟)) قال: أقضي بما في كتاب الله. قال: ((فإن لم يكن في كتاب الله؟)) قال: فبسنة رسول الله - صلى الله عليه و على آله وسلم -. قال: ((فإن لم يكن في سنة رسول الله؟)) قال: أجتهد رأيي، لا آلو. قال: فضرب رسول الله - صلى الله عليه و على آله وسلم - صدره، ثم قال: ((الحمد لله الذي وفق رسول الله لما يرضي رسول الله))

Imaam Ahmad said: Muhammad bin Ja'far narrated to us saying: Shu'bah narrated to us from Abee 'Awn from Al-Haarith bin 'Amr the son of the brother of Al-Mugheerah bin Shu'bah (رضي الله عنه) from a people who were from the companions of Mu'aadh from amongst the people of Hims from Mu'aadh (رضي الله عنه) that when the Messenger of Allaah (ﷺ) sent him to Yemen he said:

«What will you do if there arises the need for you to make a judgement?» So he said: "I shall judge with that which is in The Book of Allaah." So he said: «Then what if it is not in The Book of Allaah?» So he said: "Then with the Sunnah of Allaah's Messenger (ﷺ)" so he said: «Then what if it is not in the Sunnah of Allaah's Messenger?» So he said: "I will strive with my opinion, and not fall short." So he said: Then the Messenger of Allaah (ﷺ) struck my chest and then said: «All praise is for Allaah Who gave ability to the messenger (i.e. Mu'aadh) of the Messenger of Allaah – in that which pleases the Messenger of Allaah.»²⁴

²⁴ Reported by Ahmad in his Musnad vol 36 p.333 hadeeth no. 22007. Its chain of narration is Da'eef (weak) due to the ambiguity of the companions of Mu'aadh and due to Al-Haarith bin 'Amr being unknown. However there is more than one from the people of knowledge and the Muhaqqiqeen who inclined to the saying that it is authentic from them was Aboo Bakr Ar-Raazee and Aboo

Bakr bin Al-'Arabee and Al-Khateeb Al-Baghdaadee as well as Ibn Al-Qayyim Al-Jawziyyah.

Al-Khateeb mentions in: *Al-Faqeeh wal-mutafaqqih* 1/189-190: "Indeed the people of knowledge have accepted it and have utilised it (in proof)..."

Ibn Al-Qayyim mentioned in *I'laam al-Muwaqi'een* 1/202: "Then as for this hadeeth, despite the fact that it has come from those who are unnamed, for they are the companions of Mu'aadh (ؓ) – so that does not harm it. Since it shows the renown of the hadeeth, and that which has been narrated by Al-Haarith bin 'Amr, then they are a group from the companions of Mu'aadh – not just from one of them. So this is of greater intensity in its being of renown in comparison to having been narrated from one of them; even if he were named. So how is it then whilst the companions of Mu'aadh are renowned by way of knowledge and religion and excellence and honesty are at a station which is not hidden?! Nor is it known from any of his companions that they had been accused of anything, nor them being called a liar, and nor were they disparaged – rather his companions were from amongst the most excellent of the Muslims; and the best of them, and the people of proofs do not doubt in regards to that."

However, Shaikh Al-Albaani mentions concerning this hadeeth in his book *Silsilatul ahaadeeth ad-da'eefah*: Munkar (disclaimed/denounced) then he says: «I say: this is Mursal (disconnected near the end after the Taabi'ee) and due to this Al-Bukhaaree declared there to be a defect in it as did At-Tirmidhee...»

Then he said: «I say: this hadeeth has these three following defects:

- Firstly: this Irsaal (disconnect/breakage in the chain)
- Secondly: the companions of Mu'aadh being unknown
- Thirdly: Al-Haarith bin 'Amr being unknown...»

Ibn Al-'Imaad said: '...And the Prophet (ﷺ) divided Al-Yemen between five men; Khaalid ibn Sa'eed bin Al-'Aas upon San'aa, and Al-Muhaajir bin Umayyah upon Kindah, and Ziyaad bin Labeed upon Hadramout, and Mu'aadh bin Jabal upon Al-Jund²⁵, and Aboo Moosaa upon Zabeed and 'Aden and As-Saahil and other than them.

THE DESCRIPTIONS OF THE PEOPLE CONCERNING HIM

حدثنا روح، حدثنا مالك. وإسحاق – يعني: ابن عيسى، أخبرني مالك، عن أبي حازم بن دينار،
عن أبي إدريس الخولاني قال:

Then he said: «...I say: Ibn Al-Qayyim answered the second defect which is the companions of Mu'aadh (ؓ) being unknown due to his saying in *I'laam al-Muwaqi'een* 1/243: "And the companions of Mu'aadh – even if it be that they have not been named, then that does not harm it. Since it shows the renown of the hadeeth as well as the renown of the companions of Mu'aadh by way of knowledge and religion and excellence and honesty is at a station which is not hidden..."

I say: this answer would be correct if it were that the defect of the hadeeth was restricted to just this weakness; however there are two other defects which are established, so the hadeeth in any case is weak. Yet how strange it is that Ibn Al-Qayyim (رحمته الله) did not review an answer for them both, so it was as if he overlooked them both due to his becoming busied with answering this particular defect, and Allaah knows best.» (See: *Silsilatul ahaadeeth ad-da'eefah* vol. 2 p.273-286 hadeeth no. 881)

²⁵ Al-Himyaree said: 'Al-Jund: A great city in Yemen being one difficult of access but having an abundance of good, there resides therein a people of Khawlaan, and in it is a Jaami' Masjid which was built by Mu'aadh bin Jabal (ؓ) when he arrived there.' (See *Shadharaat adh-Dhahab* vol 1 p.168)

دخلت مسجد دمشق الشام، فإذا أنا بفتي براق الثياب، وإذا الناس حوله، إذا اختلفوا في شيء أسندوه إليه، وصدروا عن رأيه، فسألتُ عنه، فقليل: هذا معاذ بن جبل. فلما كان الغد هجرت، فوجدته قد سبقني بالهجير - وقال إسحاق: بالتهجير - ووجدته يصلي، فانتظرته حتى إذا قضى صلاته جثته من قبل وجهه، فسلمت عليه، فقلت له: والله إني لأحبك لله. فقال: الله؟ فقلت: الله. فقال: الله؟ فقلت: الله. فأخذ بحبوة ردائي، فحبطني إليه، وقال: أبشر، فإني سمعتُ رسول الله - صلى الله عليه و على آله وسلم - يقول: ((قال الله عز وجل: وجبت محبتي للمتحابين في المتجالسين في، والمتزاورين في، والمتباذلين في))

Imaam Ahmad (رحمته الله) said: Roah narrated to us saying: Maalik and Ishaq (bin 'Eesaa) narrated to us saying: Maalik (رحمته الله) informed me from Abee Haazim bin Deenaar from Abee Idrees Al-Khawlaanee who said:

«I entered the Masjid of Damascus, and I found in it a youth possessing radiance at heart, and there were people all around him. So if they differed in an issue; they would relate it to him, and they would then take to his opinion, so I asked concerning whom he was, so they said: **“This is Mu'aadh bin Jabal.”** So the next day, I went to him at the time that the prayer came in, and I found that he had preceded me to the Masjid. So I found him praying, then I waited for him to finish his prayer, and then I came to him from in front of him, and I gave him the greeting of salaam, and then I said: **“By Allaah, I do indeed love you for Allaah's sake.”** So he said: **“By Allaah?”** So I said: **“By Allaah.”** So he said: **“By Allaah?”** So I said: **“By Allaah.”** So he took hold of part of my cloak, and pulled me towards himself and said: **“Then receive good tidings; for indeed I heard Allaah's Messenger (ﷺ) say: Allaah, The Blessed and Most High, said:**

«My Love becomes obligatory for those who love each other for My sake, and those who sit together for My sake, and those who visit each other for My sake, and those who exert themselves for My sake.»²⁶

Shahr bin Hawshab reports from Ibn Ghanam from 'Aa-idhullaah bin 'Abdillaah that he entered the Masjid in the early period of the Khilaafah of 'Umar, and there was in it a circle in which sat a youth possessing the utmost in friendliness, and who spoke with great sweetness, whilst he was also the youngest of them in age, so if they had any doubt concerning anything, they would turn to him.

²⁶ Reported by Ahmad in his Musnad vol. 36 p.359-360 hadeeth no. 22030. Its chain of narration is Saheeh (authentic), its narrators are all Thiqaat (trustworthy) except for Ishaq bin 'Eesaa for he is of the men of the chains of Muslim.

However, it has been differed over concerning whether Abee Idrees Al-Khawlaanee - and he is 'Aa-idhullaah bin 'Abdillaah actually heard from Mu'aadh. So Ibn 'Abdil-Barr was upon that he heard from him, whilst Ad-Daaraqutni differed with him, and used as a witness regarding it that which he reports in: Al-'Ilal vol. 6 p.71 from Az-Zuhree from Abee Idrees that he said: 'I came across 'Ubaadah bin Saamid and I learned/took heed from him, and I came across Shaddaad bin Aws and I learned/took heed from him,' then he mentioned a number of the companions of the Messenger of Allaah (ﷺ) and then said: 'But Mu'aadh escaped me and so I instead informed from him.'

Aboo Zur'ah said: 'Abee Idrees Al-Khawlaanee reports from Abee Muslim Al-Khawlaanee, and he reports from 'Abdir-Rahmaan bin Ghanam Al-Ash'aree, and the both of them narrate with this hadeeth from Mu'aadh, whilst Az-Zuhree memorised from Abee Idrees that he did not hear from Mu'aadh. (See: Musnad Al-Imaam Ahmad vol. 36 p.327).

Ayyoob bin Sayaar reports from Ya'qoob bin Zaid from Abee Buhairah who said: «I entered the Masjid of Hims (Homs), and I found therein a youth who had very crisp and curly hair, and there were people all around him, yet when he spoke, it was as though there were radiance and pearls coming out from his mouth, so they told me: 'This is Mu'aadh bin Jabal (ﷺ)'. »

From Abee Muslim Al-Khawlaanee²⁷ who said: «I came to the Masjid of Damascus, and I found there to be a circle in which sat a middle aged group from amongst the

²⁷ He was: 'Abdullaah bin Thuwab and it has been said his name was 'Abdullaah bin 'Abdullaah, Aboo Muslim Al-Khawlaanee Ad-Daaraanee, he came from Yemen and had become a Muslim during the days of the Prophet (ﷺ) but entered Al-Madeenah during the Khilaafah of As-Siddeeq (ﷺ).

He narrated from: 'Umar, Mu'aadh bin Jabal, Abee 'Ubaidah, Abee Dharr Al-Ghaffaaree as well as 'Ubaadah bin Saamit. Those that narrate from him include: Aboo Idrees Al-Khawlaanee, Abul-'Aaliyah Ar-Riyaahi, Jubair bin Nufair, 'Ataa bin Abee Rabaah and others.

Isma'eel bin 'Ayyaash said Shurahbeel bin Muslim narrated to us saying: Aboo Muslim Al-Khawlaanee came to Al-Madeenah and the Prophet (ﷺ) had passed away and Aboo Bakr had taken the Khilaafah. Ibn Sa'ad mentioned him in the second level of the Taabi'een of the people of Ash-Shaam. Al-'Ijlee said: 'The Shaamee, the Taabi'ee, thiqah; from the major Taabi'een.' Yahyaa bin Ma'een declared him to be Thiqah (trustworthy) as did other than him. He had great excellence and was a worker of miracles, it was said of him: 'He is the wise one of this Ummah.'

He died during the reign of Yazeed in the year 62H, (رسمه). (See: Siyar vol. 4 p.7-14 & Tadhkiratul Huffaadh vol. 1 p. 49 & Tahdheeb ut-Tahdheeb vol. 12 p.235-236).

companions of Muhammad (ﷺ), and there was in their midst a youth, who had kohl in his eyes, and hence the darkest of eyes, he possessed a glittering (shining) within him, so every time they would differ in anything, they would return the issue back to the youth. So I asked the person sitting next to me: 'Who is this?' so he said: 'This is Mu'aadh bin Jabal'.

Aboo Bakr bin Khallaad narrated to us that Al-Haarith bin Abee Usaamah narrated to us that Katheer bin Hishaam narrated to us that Ja'far bin Burqaan narrated to us that Habeeb bin Abee Marzooq narrated to us from 'Ataa bin Abee Rabaah from Abee Muslim Al Khawlaanee who said:

«I entered the Masjid of Hims (Homs), and in it were around thirty from amongst the middle aged companions of the Prophet (ﷺ), and in their midst was a youth who had kohl in his eyes, and hence the darkest of eyes, and possessing an inner radiance, yet he would not speak but instead was silent. So if they differed in anything, then they would turn to him and ask him. So I asked the person sitting next to me: 'Who is this?' so he said: 'Mu'aadh bin Jabal (ﷺ)' so I developed a great deal of love for him within myself, and I remained with them until they departed.'»

كثير بن هشام، حدثنا جعفر - يعني ابن بُرقان - حدثنا حبيب بن أبي مرزوق، عن عطاء بن أبي رباح، عن أبي مسلم الخولاني، قال:

دخلت مسجد حمص، فإذا فيه نحو من ثلاثين كهلاً من أصحاب النبي - صلى الله عليه و آله وسلم -، فإذا فيهم شابٌ أكحل العينين، برأق الشَّباب، ساكتٌ، فإذا اُتِرى القوم في شيء أقبلوا عليه فسألوه، فقلتُ لجليس لي: مَنْ هذا؟ قال: هذا معاذ بن جبل. فوقع له في نفسي حبٌّ، فكنتُ

مَعَهُمْ حَتَّى تَفْرُقُوا، ثُمَّ هَجَرْتُ إِلَى الْمَسْجِدِ، فَإِذَا مَعَاذُ بْنُ جَبَلٍ قَائِمٌ يُصَلِّي إِلَى سَارِيَةٍ، فَسَكَتُ لَا يَكَلِّمُنِي، فَصَلَّيْتُ، ثُمَّ جَلَسْتُ فَاحْتَبَيْتُ بِرِدَائِي، ثُمَّ جَلَسْتُ فَسَكَتُ لَا يَكَلِّمُنِي، وَسَكَتُ لَا أَكَلِّمُهُ، ثُمَّ قُلْتُ: وَاللَّهِ إِنِّي لِأُحِبُّكَ. قَالَ: فِيمَ تُحِبُّنِي؟ قَالَ: قُلْتُ: فِي اللَّهِ تَبَارَكَ وَتَعَالَى. فَأَخَذَ بِجُودِي فَجَرَّبَنِي إِلَيْهِ مَنِيَّةً، ثُمَّ قَالَ: أَبَشِّرْ إِنْ كُنْتَ صَادِقًا، سَمِعْتُ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَقُولُ: ((الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْطِيهِمُ التَّيُّونَ وَالشُّهَدَاءُ))

قَالَ: فَخَرَجْتُ فَلَقَيْتُ عِبَادَةَ بْنَ الصَّامِتِ، فَقُلْتُ: يَا أَبَا الْوَلِيدِ أَلَا أُحَدِّثُكَ بِمَا حَدَّثَنِي مَعَاذُ بْنُ جَبَلٍ فِي الْمُتَحَابِّينَ. قَالَ: فَأَنَا أُحَدِّثُكَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - يَرْفَعُهُ إِلَى الرَّبِّ عَزَّ وَجَلَّ، قَالَ: ((حَقَّقْتُ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَحَقَّقْتُ مَحَبَّتِي لِلْمُتَزَاوِرِينَ فِيَّ، وَحَقَّقْتُ مَحَبَّتِي لِلْمُتَبَاذِلِينَ فِيَّ، وَحَقَّقْتُ مَحَبَّتِي لِلْمُتَوَاصِلِينَ فِيَّ))

Imaam Ahmad (رحمه الله) said: Katheer bin Hishaam narrated to us saying: Ja'far (bin Burqaan) narrated to us saying: Habeeb bin Abee Marzooq narrated to us from 'Ataa bin Abee Rabaah from Abee Muslim Al Khawlaanee who said:

«I entered the Masjid of Hims (Homs), and in it were around thirty from amongst the middle aged companions of the Prophet (ﷺ), and in their midst was a youth who had kohl in his eyes, and hence the darkest of eyes, and possessing an inner radiance, but was silent. So if the people differed in anything they would turn to him and ask him, so I asked someone next to me: 'Who is this?' So he replied: 'Mu'aadh bin Jabal' so I developed a great deal of love for him within myself, and I remained with them until they departed. Then I came again to the Masjid and found Mu'aadh bin Jabal praying before a pillar so I remained silent and he did not speak to me, so I began praying, then I sat down and spread out my cloak and then he sat down and still he did not speak to me, and I too was silent and would not say anything to him, then I said: 'By Allaah; I love you.' So he replied: 'For what purpose do you love me?' So I said: 'For the sake of Allaah The Blessed and Most High'. So he took a part of

my clothing and drew me to himself somewhat and then said: 'Receive glad tidings if you are truthful; I heard the Messenger of Allaah (ﷺ) say: «Those that love each other for My Majesty then there will be for them pulpits of light, the Prophets and the martyrs will envy them. »' So he said: Then I left and met 'Ubaadah bin Saamit and so I said: 'O Abal-Waleed, should I not narrate to you that which Mu'aadh bin Jabal narrated to me concerning those that love each other?' So he said: 'Then I shall narrate to you from the Prophet (ﷺ) who relates it from The Lord, the Mighty and Majestic, who said: «My love is entitled to those who love each other for Me, and My love is entitled for those that visit each other for Me, and My love is entitled for those that exert themselves for Me, and My love is entitled for those that are unceasing for me.»'²⁸

Al-A'mash said from Shimr bin 'Atiyyah who said from Shahr bin Hawshab who said: 'When the Companions of Muhammad (ﷺ) would talk amongst themselves whilst Mu'aadh was in their midst, they would look towards him out of awe of him.'

The Prophet (ﷺ) made the tie of brotherhood between him (Mu'aadh bin Jabal) and 'Abdullaah bin Mas'ood (رضي الله عنه).

Farwah Al-Ashja'ee said that Ibn Mas'ood once said: 'Indeed Mu'aadh was an Ummah, obedient to Allaah, a Haneef (one who worships only Allaah), and he was not

²⁸ Reported by Ahmad in his Musnad vol. 36 p.399-400 hadeeth no. 22080. Its chain of narration is Saheeh (authentic), the men in its chain of narration are the men found in the Saheeh except for Habeeb bin Abee Marzooq, for At-Tirmidhee and An-Nasaa'i report from him and he is thiqah (trustworthy).

from the mushrikeen.' So I said to him: 'Rather Allaah said: «Indeed Ibraaheem was an Ummah, obedient to Allaah, a Haneef (one who worships only Allaah), and he was not from the Mushrikeen.»'²⁹ So he repeated again: 'Indeed Mu'aadh was an Ummah, obedient to Allaah...' So I saw that he deliberately intended that, so I remained quiet, then he said: 'Do you know what an Ummah is? And what is obedience? So I said: 'Allaah and His Messenger know best.' He said: 'An Ummah is the one who teaches good, and judges with it, and the obedient is the one who obeys Allaah, the Mighty and Majestic. Likewise Mu'aadh used to be a teacher to all good, and obedient to Allaah, the Mighty and Majestic, and to His Messenger (ﷺ).'

Moosaa bin 'Ulaa bin Rabaah reports from his father who said: 'Umar gave a sermon to the people at Al-Jaabiyah, and in it he said: 'Whoever seeks after Fiqh - then let him come to Mu'aadh bin Jabal.'

FROM HIS CHARACTERISTICS

Nu'aym bin Hammaad said: Ibn Al-Mubaarak narrated to us that Muhammad bin Muttarrif narrated to us saying: Aboo Haazim narrated to us from 'Abdir-Rahmaan bin Sa'eed bin Yarboo' from the owner of the house, that 'Umar (رضي الله عنه) took four hundred Deenaars, and said to a youth: 'Take it to Abee 'Ubaidah (رضي الله عنه), and then remain in his house for a while and see what he does.' So he said: The youth took it to him and said: 'Ameer ul-Mu'mineen tells you to take this.' So he replied: 'May Allaah bring him close and have mercy upon him.' Then he said: 'Come here O

servant girl! Take this seven (Deenaars) to so and so, and take this five to so and so...' until he had dispatched it all. So the youth came back to 'Umar (رضي الله عنه), and informed him, and found that he had prepared a similar amount for Mu'aadh bin Jabal (رضي الله عنه). So he sent him to him with it, so Mu'aadh said: 'May Allaah bring him close, O servant girl! Go to the house of such and such with this much, and to the house of such and such with that much.' So the wife of Mu'aadh (رضي الله عنه) came and said: 'By Allaah we are in a meagre state, so give us some.' And there remained in the pouch nothing but two Deenaars, so he propelled them to her. So the youth came back, and informed 'Umar, and as a result he became pleased at that and said: 'Indeed they are brothers, one like another.'

From Thawr bin Yazeed who said: If Mu'aadh would stand to pray in the night, he would say in it: «O Allaah, indeed the eyes have fallen asleep, and the stars now display zeal, and You are the Ever-Living and The One who sustains and protects all that exists. O Allaah, my pursuit for Paradise is slow, and my flee from the Hellfire is weak, O Allaah, grant me to be a means of guidance from Yourself, and that You will give me its return on the Day of Judgement, for indeed You do not break Your promise.»

From Yahyaa bin Sa'eed who said: Mu'aadh had under his authority two wives, so if he was staying with one of them, he would not so much as drink water from the house of the other.

From Yahyaa bin Sa'eed who said: Mu'aadh had two wives, so if he was in the house of one of them, he would not perform wudhoo in the house of the other. So they died in the disease

²⁹ Soorah An-Nahl: 120

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²⁹ Soorah An-Nahl: 120

(epidemic) which occurred in Ash-Shaam, so the people became busied, and so he (Mu'aadh) buried them in a single grave; so he became despondent as to which of them should precede the other into the grave.³⁰

Ath-Thawree reports from Thawr bin Yazeed who said from Khaalid bin Ma'daan who said 'Abdullaah bin 'Umar would say: 'The two intelligent ones narrated to us.' So it was said: 'Who were the two?' so he said: 'They were Mu'aadh bin Jabal, and Aboo Dardaa.'

From Naafi' who said: 'Umar wrote once to Abee 'Ubaidah and Mu'aadh saying: 'Seek out the righteous men, and then utilise them in ordinance (judgements), and then provide them with provision.'

FROM HIS STATEMENTS

Ayyoob reports from Abee Qilaabah and other than him that a group from amongst the Companions of the Prophet (ﷺ) were walking passed a man, so he asked them to admonish him, so they began to admonish him. Whilst Mu'aadh bin Jabal (رضي الله عنه) was at the very end of the cluster of Companions, so as he walked past the man he said: "Admonish me may Allaah have mercy upon you." So he replied: "Indeed they just admonished you, and they did not fall short in it. But I shall summarize (sum up) for you your affair; know that there is no enrichment for you by way of your prosperity with regards the Dunya, whilst

³⁰ He did this action due to the saying of Allaah: «...Then if you cannot be just then take one...» [Soorah An-Nisaa: 3] since Allaah, the Most High, has made the condition of being just with having two wives.

you are in prosperity of the Hereafter even more impoverished, so begin with your prosperity of the Hereafter, for it will bypass you in your prosperity of the Dunya; and keep it in steady order. Then it will reside with you wherever you may reside."

Sulaimaan bin Ahmad narrated to us that Aboo Yazeed Al-Qarateesee narrated to us that Hajjaaj bin Ibraaheem narrated to us and 'Abdullaah bin Muhammad narrated to us that Muhammad bin Abee Sahl narrated to us that 'Abdullaah bin Muhammad Al-'Absee narrated to us who said: Marwaan bin Mu'aawiyah narrated to us from Muhammad bin Sooqah who said: I came to Nu'aym bin Abee Hind, and he took out a letter, and in it was written:

«From: Abee 'Ubaidah bin Al-Jarraah and Mu'aadh bin Jabal

To: 'Umar bin Al-Khattaab,
Salaamu 'alaik, as for what follows;

Then indeed we have entrusted you, and the affair concerning yourself is of extreme importance, and is such that you have now come to rule over the affair of this Ummah; the red of them and the black of them. There will sit with you noble (dignified), and the lowly, the enemy, and the friend, and for each of them there is to be his portion of justice. So look to see how you are in that O 'Umar!

For we warn you of a Day in which faces will be concerned, and hearts shall become parched (dry), and all proofs shall be severed in place of the proofs of the One who shall exercise authority over their subjugation with His Omnipotence. Then the creation shall be in abjectness for Him in hope of

His Mercy and they shall fear His Punishment. For we used to say that the affair of this Ummah shall return at its latter part – until it be such that they be brothers to one another outwardly yet enemies inwardly, and we seek refuge with Allaah that our letter should descend³¹ unto you except in the state that it descended from our hearts, for indeed we only wrote it out of advice for you.

Wa Salaam.»

So 'Umar bin Al-Khattaab (رضي الله عنه) wrote back to them saying:

«From: 'Umar bin Al-Khattaab
To: Abee 'Ubaidah and Mu'aadh,

Salaamu 'alaikumaa, as for what follows;

Your letter has reached me, and in it you both mention that you have both entrusted me, and that my affair is of great importance to me. Then indeed I have come to rule over the affair of this Ummah; the red of them, and the black of them. There sits with me the noble (dignified), and the lowly, the enemy, and the friend, and for each of them there is to be his portion of justice. You both wrote: 'So look to see how you are in that O 'Umar!' and indeed there is no might or any strength for 'Umar in that except by Allaah, the Mighty and Majestic. You both wrote warning me of that which the nations before us were warned against, ancient is the alternation of night and day with the appointed times of the people; they both bring close the furthest of them and put to test every newcomer, and come with every promise, until the people proceed to their levels in Paradise or Hell fire. You

³¹ i.e. be understood. [Translators note]

both wrote warning me that the affair of this Ummah shall return at its latter part, such they be brothers to one another outwardly yet enemies inwardly, then you are not from them, nor is this that time. For that is a time in which longing and fleeing becomes apparent, the longing of people between themselves at that time shall be for the betterment of their Dunya³². Likewise you both wrote encouraging me to seek refuge with Allaah that your letter should descend unto me except in the state that it descended from your hearts, and that you both wrote it out of advice for me, for verily you were both truthful, so do not leave off writing to me, for I have no richness without you both.

Wa Salaamu 'alaikumaa.»

From Mu'aawiyah bin Qurrah who said: Mu'aadh bin Jabal said to his son: 'O my son, if ever you pray, then pray a farewell prayer. Do not think that you shall return to it ever again. Know O my son that the believer dies between two good deeds; a good deed that he put forth, and a good deed that he kept back.'

From Al-Aswad bin Hilaal who said: We were walking once with Mu'aadh so he said: 'Let us sit down, and believe for a while.'

³² In the version of I'jaaz Al-Qur'aan there appears:

"You both wrote claiming that the affair of this Ummah shall return at its latter part – such they be brothers to one another outwardly yet enemies inwardly, then you are not from them, nor is this that time. However that time will be when longing and fleeing will become apparent, such that the longing of some of the people towards some will be for the betterment of their Deen, and the fleeing of some people in the betterment of their Dunya."

HIS AFFLICTION AND HIS DEATH

Aboo Zur'ah said Ahmad bin Hanbal said to me: 'The plague of 'Amawaas³³ was in the eighteenth year after the Hijrah.'

Hamaam said: Qataadah and Matar narrated to us from Shahr bin Abdir-Rahmaan bin Ganm who said: The plague afflicted Ash-Shaam, so 'Amr bin Al-'Aas (ؓ) gave a sermon to the people; and in it he said: **'This plague is a vulgarity (filth) so flee from it into the valleys and**

³³ Shihaab ud-Deen Yaaqoot bin 'Abdillaah Al-Baghdaadee mentions: 'Amawaas: A district of Palestine situated close to Baitul-Maqdis. Al-Bashaaree said: they have mentioned concerning 'Amawaas that it used to be a metropolis in old times and that the people would come forth to the sandy river bed as well as the sea seeking out the wells/springs, since these were located at the foot of a mountain.

Al-Mahlabee said: «The district of 'Amawaas is a fine hamlet situated at six miles from Ar-Ramlah on the road to Baitul-Maqdis. From it began the plague during the days of 'Umar bin Al-Khattaab (ؓ) and so it spread in the land of Ash-Shaam and thus a great many of the companions died in it such as was innumerable (radhiyallaahu 'anhum) as did other than them. That was in the year 18 after the Hijrah, those of the well known ones that passed away in it were; Aboo 'Ubaidah bin Al-Jarraah, and his age was fifty eight at the time – and he was the Ameer of Ash-Shaam, so when news of his death reached 'Umar (ؓ) he put in place of him Yazeed bin Abee Sufyaan in authority. [Those that died were likewise:] Mu'aadh bin Jabal and Al-Haarith bin Hishaam and Suhail bin 'Amr and Fadl bin Al-Abbaas and Shurhabeel bin Hasanah and Yazeed bin Abee Sufyaan, it has been said twenty five thousand Muslims died in it.» (See: Mu'jam al-Buldaan vol. 4 p. 157-158)

mountain passes.' So this reached Shuraheel bin Hasanah, and so he became angry, and he came along dragging his garment whilst his shoes were in his hands, and then he said: **'I accompanied Allaah's Messenger (ﷺ), but rather it is the mercy of your Lord, and the citation of your Prophet, and a cause for the death of the righteous ones from before you.'** So that reached Mu'aadh (ؓ), and so he said: **'O Allaah, grant the progeny of Mu'aadh an abundant share of it.'** So his two daughters died, then he buried them in a single grave, then his son 'Abdur-Rahmaan became affected, so he said to his son when he asked him how he was, he said: **«The truth is from your Lord, so do not be from amongst those who doubt»**³⁴ So he replied: **«You shall find me by the will of Allaah to be from amongst the patient ones»**³⁵ So Mu'aadh himself became affected in his hand, so he would kiss it and say: **'It is more beloved to me than red camels.'** Then when it spread further upon him he said: **'O Lord! You affliction is concealed (veiled), for indeed You know that I love You.'**

From Al-Haarith bin 'Umayr who said: Mu'aadh and Aboo 'Ubaidah and Shuraheel bin Hasanah and Aboo Maalik Al-Ash'aree all became affected within a single day. So Mu'aadh said: **'Indeed it is the mercy of your Lord, and the citation of your Prophet, and a cause for the death of the righteous ones from before you, O Allaah give the progeny of Mu'aadh a most ample share of this mercy.'** So the evening did not go by except that his son 'Abdur-Rahmaan became affected who was his eldest child and it was due to him that he had taken on his kunyah, whilst he was also the most beloved of the people to him. So he came

³⁴ Soorah Aal-'Imraan: 60

³⁵ Soorah As-Saafaat: 102

back from the Masjid to find him distressed, so he said: 'O 'Abdur-Rahmaan, how are you?' so he said: 'O father «The truth is from your Lord, so do not be from amongst those who doubt»' So Mu'aadh (ؓ) replied: 'And you will find me by the will of Allaah to be from the patient ones.' So he held onto him for that night of his, and then buried him the next day. Then Mu'aadh became affected, and would speak when his longing for death became severe – and he longed with a longing that nobody else longed with; every time he would regain consciousness from the disquietudes of death he would say: 'O Lord quell me with Your quelling, for by Your Honour - indeed you know that my heart loves You.'

From Sa'eed bin Al-Mussayyib that he said: Mu'aadh bin Jabal died and he was thirty three or thirty four years of age.

Ibn Al-'Imaad said: '...And in it (the year eighteen) died the Sultaan of the 'Ulamaa, and the most knowledgeable of the Ummah with regards to the halaal and the haraam: Mu'aadh bin Jabal...'

Ibn Al-Jawzee said: 'The people of Ta'reekh (history) are in agreement that Mu'aadh (ؓ) died in the plague of 'Amawaas in the locality of Jordan in the region of Ash-Shaam in the year eighteen after the Hijrah, and they have differed with regards to his age – such that they have two sayings; the first: that he was thirty eight years, and the second: that he was thirty three.'

Wakee' bin Muhammad bin Khalaf bin Hayyaan said: it is narrated to us from Mu'aadh bin Hishaam from his father who said from Qataadah from Abee Hassaan from Al-Aswad bin Yazeed who said: 'Mu'aadh bin Jabal had judged whilst the Messenger of Allaah (ﷺ) was alive.'

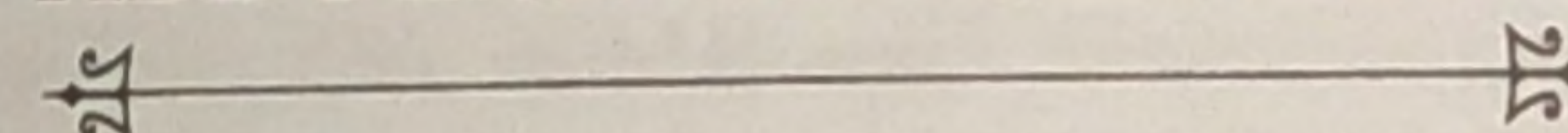
TAKEN FROM:

- Siyar A'laam an-Nubalaa of Imaam Adh-Dhahabee (Muassasaa ar-Risaalah)
- Tahdheeb ut-Tahdheeb of Al-Haafidh Ibn Hajar (Hindee, Hyderabad – Deccan)
- Tadhkiratul Huffaadh of Imaam Adh-Dhahabee (Hindee, Hyderabad – Deccan)
- Sifatul Safwah of Ibn Al-Jawzee (Matba'ah Al-Aseel)
- Al-Isaabah fee tamyeez As-Sahaabah of Al-Haafidh Ibn Hajar (Muassasaa ar-Risaalah) [Misriyyah]
- Al-Istee'aab of Ibn 'Abdil-Barr (Daar al-Jayl)
- Hilyatul Awliyaa of Abee Na'eem Al-Asbahaanee (Matba'ah As-Sa'aadah)
- Usd Al-Ghaabah of 'Izz Ad-Deen bin Al-Atheer (Daar Ash-Sha'ab)
- Al 'Ibar fee khabar mun Ghabar of Imaam Adh-Dhahabee (Daar al-kutub al-'Ilmeeyah)
- Al-'Iqd ath-Thameen of Taqi ud Deen Muhammad Al-Makkee (Muassasaa ar-Risaalah)
- Baa'ith al-Hatheeth – Sharh Ikhtisaar 'uloom al-Hadeeth of Ibn Katheer & Ahmad Shaakir (Daar Al-Fayhaa/Daar us-Salaam)
- Musnad Al-Imaam Ahmad bin Hanbal of Imaam Ahmad (Muassasaa ar-Risaalah)
- Jaami' al-Usool fee Ahaadeeth Ar-Rasool of Ibn Al-Atheer (Maktabatul Halwaanee & Matba'ah al-Malaah & Maktabah Daar al-Bayaan)
- Jamharah Rasaa'il al-Arab of Ahmad Zakki Safwat (Matba'ah Mustafaa Al-Baabi Al-Halabee)
- Jaami' as-Saheeh mimmaa laysa fis-Saheehayn of Shaikh Muqbil bin Haadee (Daar Al-Haramain)

- *Mu'jam al-Buldaan of Shihaab-ud-Deen Yaaqoot (Daar us-Saadir)*
- *Silsilatul Ahaadeeth as-Saheehah of Shaikh Al-Albaani (Maktabah al-Ma'aarif)*
- *Silsilatul Ahaadeeth ad-Da'eefah of Shaikh Al-Albaani (Maktabah al-Ma'aarif)*
- *Akhbaar al-Qudhaa of Wakee' Al-Hayyaan ('Aalim al-Kutub)*

THE NOBLE COMPANION OF ALLAAH'S MESSENGER (ﷺ)

'ABDULLAAH BIN 'UMAR (رضي الله عنه)



He was the companion of the Messenger of Allaah (ﷺ): 'Abdullaah bin 'Umar bin Al-Khattaab bin Nufail bin 'Abdal-'Uzzaa bin Riyaah bin Qurt bin Razaah bin 'Adiyy bin Ka'ab bin Lu'ayy bin Ghaalib, the Imaam al-Qudwah, Shaikh ul Islaam, Aboo 'Abdur-Rahmaan Al-Qurashee Al-'Adawee Al-Makkee then Al-Madaneey.

He became a Muslim whilst he was still young, and he performed the Hijrah with his father before he had reached puberty. It has been said that his Islaam preceded that of his fathers but that is incorrect. What is more correct is their saying that his performing the Hijrah preceded his fathers Hijrah, and it has been agreed that he did not partake in Al-Badr, and they differ with regards to his partaking in Uhud. He was considered too young to participate and the first of the battles he participated in was Al-Khandaq, and he was from those who gave the pledge under the tree. His mother was Umm Umm Al-Mu'mineen Hafsa, Zainab bint Madh'oon, the sister of 'Uthmaan bin Madh'oon Al-Jumhee.

Al-Waaqidee said: 'Abdullaah bin 'Umar on the day of Badr was from those who had not reached puberty and Allaah's Messenger (ﷺ) held him as too young to participate and thus refused him, then he allowed him to participate on the day of Uhud.

Naafi' reports that Allaah's Messenger (ﷺ) refused him on the day of Uhud because he was only fourteen years of age,

then he allowed him on the day of Al-Khandaq when he was fifteen years of age.

Al-Mujaahid (رضي الله عنه) said: 'Ibn 'Umar (رضي الله عنه) witnessed the conquest of Makkah when he was twenty years of age.'

Adh-Dhahabee says: he came to Ash-Shaam and Al-'Iraaq and Al-Basrah and Persia as a fighter.

THOSE WHOM HE NARRATED FROM

He narrated a great deal of beneficial knowledge from the Prophet (ﷺ) and: from his father, and Abee Bakr, and 'Uthmaan, and 'Alee, and Bilaal, and Suhaib, and 'Aamir bin Rabee'ah, and Zaid bin Thaabit, and his uncle Zaid, and Sa'ad, and Ibn Mas'ood, and 'Uthmaan bin Talhah, and Aslam, and Hafsa – his sister, and 'Aa'ishah, and other than them.

THOSE WHO NARRATED FROM HIM

They include: Aadam bin 'Alee, Aslam the freed slave of his father, Umayyah bin 'Abdillaah Al-Umawee, Anas bin Seereen, Busr bin Sa'eed, Bishr bin Harb, Bakr Al-Muzanee, Tameem bin 'Iyaad, Thaabit Al-Bunaanee, Thaabit bin 'Ubaid, Thaabit bin Muhammad, Jubair bin Abee Sulaimaan, Jubair bin Nufair, Junaid, Hurmulah the freed slave of Usaamah, Al Hasan Al-Basree, Al Hasan bin Suhail, Hakeem bin Abee Hurrah, Humaid bin 'Abdir-Rahmaan Az-Zuhree, Humaid bin 'Abdir-Rahmaan Al-Himyaree, Khaalid bin Aslam, and his brother Zaid, Khaalid bin Kaysaan, Dawood bin Sulayk, Az-Zubair bin

'Arabee, Az-Zubair bin Al-Waleed Shaamee, Zaid bin Jubair At-Taa'ee, Sa'eed bin Jubair, Sa'eed bin Al-Haarith Al-Ansaaree, Sa'eed bin Hassaan, Sa'eed bin 'Amr Al-Ashdaq, Sa'eed bin al-Mussayyib, Sa'eed bin Wahb bin Al-Hamdaani, Sulaimaan bin Yasaar, Shahr bin Hawshab, Sadaqah bin Yasaar, Tawoos, At-Tufail bin Ubayy, 'Aamir bin Sa'ad, 'Abdullaah bin Buraidah, 'Abdullaah bin Deenaar, 'Abdullaah bin Shaqeeq, 'Abdullaah bin 'Ubaid bin 'Umayr, 'Abdullaah bin Abee Qais, 'Abdullaah bin Kaysaan, 'Abdullaah bin Murrah Al-Hamdaani, 'Abdur-Rahmaan bin Abee Laylaa, 'Abdur-Rahmaan bin Hunaidah, 'Ubaid bin Juraij, 'Ubaid bin Hunain, 'Ubaid bin 'Umayr, 'Urwah bin Az-Zubair, Mujaahid bin Jabr, Muhammad bin Seereen, Ibn Shihaab Az-Zuhree, Masrooq, Nu'aym Al-Mujmir and a great many others.

THE NUMBER OF HADEETH HE NARRATED

According to Ibn Al-Jawzee, 'Abdullaah bin 'Umar narrated two thousand six hundred and thirty hadeeth.³⁶

Al-Haafidh Ibn Katheer mentions: Ahmad bin Hanbal said: "Those (of the companions) that narrated the most hadeeth are six, and they are: Anas, Jaabir, Ibn 'Abbaas, Ibn 'Umar, Aboo Hurairah and 'Aa'ishah."³⁷

Imaam Ahmad was asked: "Who are the 'Abaadillah ('Abdullaahs)?" So he said: "'Abdullaah bin 'Abbaas, 'Abdullaah bin 'Umar, 'Abdullaah bin Az-Zubair and 'Abdullaah bin 'Amr bin Al'Aas."³⁸

³⁶ See: Baa'ith al-Hatheeth p.177 (footnotes).

³⁷ See: Ikhtisaar 'Uloom al-Hadeeth p.176.

³⁸ See: Al-Waseet p.517.

Al-Haafidh Ibn Hajar mentions: "Those of the companions that gave Fataawaa (religious verdicts) in most abundance were seven: 'Umar and 'Alee, and Ibn Mas'ood, and Ibn 'Umar, and Ibn 'Abbaas, and Zaid bin Thaabit, and 'Aa'ishah."³⁹

THE TESTIMONY OF THE PROPHET (ﷺ) TOWARDS HIM AND OF HIS EXCELLENCE

Aboo 'Abdillaah Al-Bukhaaree said: Ubaidullaah bin Sa'eed narrated to me saying: 'Affaan bin Muslim narrated to us saying: Sakhr bin Juwairiyah narrated to us saying: Naafi' narrated to us that Ibn 'Umar said:

«Indeed the men from amongst the companions of Allaah's Messenger (ﷺ) used to see dreams during the lifetime of Allaah's Messenger (ﷺ), so they would tell them to Allaah's Messenger (ﷺ). So Allaah's Messenger (ﷺ) would speak regarding them (interpret them) as Allaah willed. At the time I was a young man, and my abode was the Masjid before I was married, so I said to myself: 'If there was any good in you, you would have seen the like of that which these people see.' So one night when I lay down to sleep I said: 'O Allaah, if you know that there is any good in me, then show me a dream.' So whilst I was in that state (of sleep), there came to me two Angels, and in the hand of each of them was a mace of iron, and they were taking me to the Hell Fire, and I was between them supplicating to Allaah: 'O Allaah, I seek refuge with you from the Hell Fire.' Then I saw myself being met by another Angel in whose hand was an iron mace and he said: 'Do not fear, what an excellent man you would be, if

³⁹ See: Al-Isaabah, vol. 1 [intro] p.12.

only you prayed more often.' So they took me until they stopped with me at the edge of the Hell Fire, and it was such that it was built inside like a well, and it had side posts like those of a well, and between every two posts was an Angel in whose hand was an iron mace, and I could see in it some men who were hung upside down with chains on, and I recognised therein some of the men from Quraish. Then they (the Angels) took me off to the right.

I narrated this dream to Hafsa, and so Hafsa told it to Allaah's Messenger (ﷺ), so Allaah's Messenger (ﷺ) said: "Indeed 'Abdullaah is a righteous man". »

Naafi' said: 'He did not cease thereafter to be plentiful in prayer.'⁴⁰

In another narration:

So Hafsa made mention of it to the Prophet (ﷺ), so he said: «What an excellent man 'Abdullaah is, if only he were to pray in the night.» Saalim said: 'So 'Abdullaah (ﷺ) would not then sleep during the night except a little.'⁴¹

Aboo 'Abdillaah Al-Bukhaaree said: Ishaq bin Yazeed Ad-Dimashqee narrated to me that: Yahyaa bin Hamza narrated to us saying: Thawr bin Yazeed narrated to me from Khaalid bin Ma'daan that 'Umayr bin Al-Aswad Al-'Ansee narrated to him that he came to 'Ubaadah bin Saamit whilst he was staying at a house of his on the harbour

⁴⁰ Reported by Al-Bukhaaree in the book of interpretation of dreams [chapter 35] hadeeth no. 7028.

⁴¹ Reported by Al-Bukhaaree in the book of the excellence of the companions of the Prophet (ﷺ) [chapter 19] hadeeth no. 3739.

at Hims (Homs), and with him was Umm Haraam (his wife).

So 'Umayr said: Umm Haraam narrated to us that she heard the Prophet (ﷺ) say: «The first army from amongst my Ummah to make a military expedition by sea shall indeed be obligated⁴²» so Umm Haraam said: I said: 'O Messenger of Allaah, will I be from them?' so he said: «You shall be from them.» Then the Prophet (ﷺ) said: «The first army from amongst my Ummah to make a military assault upon the city of Qaisar⁴³ shall be forgiven.» So I said: 'Will I be from them O Messenger of Allaah?' He said: «No.»⁴⁴

At-Tabaree says in his Ta'reekh concerning the events of the year 49H:

«...And in it (the year) occurred the military expedition of Yazeed bin Mu'aawiyah against the Byzantines until he eventually reached Constantinople, and with him were the likes of: Ibn 'Abbaas and Ibn 'Umar and Ibn Az-Zubair and Aboo Ayyoob Al-Ansaaree.»⁴⁵

⁴² Meaning: They enjoined in an action which was such that it obligated Paradise for them as a result. (See Al-Fath vol. 6 p.126)

⁴³ Meaning: Constantinople. (See Al-Fath vol. 6 p.125)

⁴⁴ Reported by Al-Bukhaaree in the book of Jihaad and Journeying [Chapter 93] hadeeth no.2924.

⁴⁵ See: Ta'reekh At-Tabaree vol 6 p.130.

HIS STAUNCHNESS IN FOLLOWING THE SUNNAH

From 'Aa'ishah who said: 'I have never seen anyone stauncher upon the first affair (i.e. the Sunnah) than 'Abdullaah bin 'Umar.'

Mujaahid said: We were once on a journey with Ibn 'Umar (ؓ), so he passed by a place, and swerved away from it, so he was asked why he did that? So he replied: 'I saw Allaah's Messenger (ﷺ) do that so likewise I did it.'

'Abdullaah bin Qais bin Makhramah said: «I was coming from the Masjid of Bani 'Amr bin 'Auf at Qubaa upon a mule which belonged to me – so I had prayed in the Masjid – and on the way I met 'Abdullaah bin 'Umar who was walking, so when I saw him I dismounted from my mule then I said: 'Mount up O uncle', so he replied: 'O son of my brother, if I had wanted to ride a beast of burden I could have found one, but I saw Allaah's Messenger (ﷺ) walking to this Masjid until he reached it – then he would pray in it. So I too would love to walk to it just as I saw him walk.' So he said: He refused to mount the beast and continued on his way.»

Naafi' (ؓ) said from Ibn 'Umar (ؓ) that he said that Allaah's Messenger (ﷺ) said: "What if we leave this door for the women." Naafi' (ؓ) said: 'So Ibn 'Umar never entered through it again until he died.'

Aboo Ja'far Ar-Raazee (رحمته الله) who said from Hussain that Ibn 'Umar (ؓ) said: 'Indeed I go out, and I have no need except that I should give salaam to the people, and that they should give salaam to me.'

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Tawoos said: 'I have never seen a worshipper being more particular in facing the qiblah with his face and his hands and his feet than the like of Ibn 'Umar.'

THE STATEMENTS OF THE PEOPLE CONCERNING HIM

Sa'eed bin al-Mussayyib said: 'If I was to bear witness over a man that he were to be from the people of Paradise – then I would have bore witness for 'Abdullaah bin 'Umar.'

From Ibraheem who said: 'Abdullaah said: 'Indeed the one who had the most self-restraint from keeping his self from the dunya from amongst the youth of the Quraish was 'Abdullaah bin 'Umar.'

Ibn 'Uyainah said from 'Umar bin Muhammad bin Zaid who said: I heard my father say: Ibn 'Umar never made mention of Allaah's Messenger (ﷺ) except that he wept, and he never passed by their dwelling places except that his eyes became filled with tears, and how excellent is the saying of Sufyaan Ath-Thawree (رحمته الله): 'Umar (رضي الله عنه) is to be imitated (emulated) when there is al-jamaa'ah (unity), and his son in times of furqah (discord).'

From Mujaahid⁴⁶ who said: 'I accompanied Ibn 'Umar so that I could serve him, only to find that he would serve me.'

⁴⁶ He was: The Imaam, the Shaikh of the Reciters and the Muffasssireen, Abul-Hajjaaj Mujaahid bin Jabr Al-Makkee Al-Aswad Al-Makhzoomee. He was born in Makkah in the year 21H during the Khilaafah of 'Umar bin Al-Khattaab (رضي الله عنه). He narrated from: Ibn 'Abbaas – substantially and with intensity and

from him he took the Qur'aan and Tafseer and Fiqh, likewise he took from: Abee Hurairah, Sa'ad bin Abee Waqqaas, 'Abdillaah bin 'Amr, Ibn 'Umar, Jaabir bin 'Abdillaah and others.

Those who narrate from him include: 'Ikrimah, Tawoos, 'Ataa – and they were his contemporaries, Ayyoob As-Sakhtiyaanee, Fadl bin Maymoon, Sulaimaan Al-Ahwal and others.

Al-Ansaaree said: Al-Fadl bin Maymoon narrated to us saying: I heard Mujaahid say: 'I revised the Qur'aan with Ibn 'Abbaas thirty times.' Khusaif said: 'Mujaahid was the most knowledgeable of them in Tafseer.' Ibn Juraij said: 'for me to have heard something from Mujaahid and that I say: 'I heard Mujaahid' would be more beloved to me than my family and my wealth.'

During his life he along with Sa'eed bin Jubair, and 'Ataa bin Abee Rabaah, and 'Amr bin Deenaar, and Talq bin Habeeb enjoined on staying at Makkah (having fled Al-Hajjaaj) where 'Umar bin 'Abdil-'Azeez was governor. But when Khaalid bin 'Abdillaah Al-Qasree became governor of Makkah after 'Umar bin 'Abdil-'Azeez, Al-Hajjaaj requested from him that he send to him 'the people of contention' from Makkah, so he sent these men to him, so Talq died whilst on the way, and Al-Hajjaaj executed Sa'eed bin Jubair, and he released 'Ataa and 'Amr, but detained Mujaahid – thus remaining in prison until Al-Hajjaaj died.

Salamah bin Kuhail said: 'I have not seen anyone who desires with this knowledge The Face of Allaah except these three: 'Ataa, and Mujaahid, and Tawoos.'

Ajlah reports from Mujaahid that he said: 'We sought this knowledge and we had no intention in it, and then Allaah granted us intention after that.'

From Mujaahid who said: Ibn 'Umar said to me: 'I would have loved that Naafi' could memorize like you memorize.' He died

Maalik said: 'The Imaam of the people with us after Zaid bin Thaabit was 'Abdullaah bin 'Umar, he remained for sixty years giving Fataawaa (religious verdicts) to the people.'

There occurs in the Ta'reekh of Abil-'Abbaas As-Siraaj with a hasan chain of narration from As-Suddee who said: 'I saw a group from amongst the companions, and they used to see that there was none from amongst them who was in the exact same condition upon which the Prophet (ﷺ) left upon other than Ibn 'Umar.'

Aboo Ishaq As-Sabee'ee said: We used to come to Ibn Abee Laylaa, and the people used to gather around him, so once Aboo Salamah bin 'Abdir Rahmaan came to him and said: 'is 'Umar better with you or his son'? So they said 'rather 'Umar was better,' so he replied: "Umar in his time used to have those like him (i.e. contemporaries), but Ibn 'Umar remained in a time when there was no one like him.'

Khaarijah bin Mus'ab who said from Moosa bin 'Uqbah from Naafi' who said: 'If you were to observe the way in which Ibn 'Umar used to follow [the practice of] Allaah's Messenger (ﷺ), you would say this is a mad man.'

whilst in prostration in the year 103H (١٠٣هـ). (See Siyar vol. 4 p.449-457 & Al-'Ibar vol. 1 p.95 & Tafseer Mujaahid [intro] p.77-80).

FROM HIS CHARACTERISTICS

Habeeb bin Ash-Shaheed said: It was said to Naafi'⁴⁷: 'What did your father used to do whilst he was at home'? So

⁴⁷ He was: The Imaam, the Scholar of Al-Madeenah, Aboo 'Abdillaah Naafi' Al-Qurashee then Al-'Adawee Al-'Umree, Al-Madane. He narrated from: Ibn 'Umar, 'Aa'ishah, Abee Hurairah, Raafi' bin Khadeej, Abee Sa'eed Al-Khudree, Umm Salamah and others. Those who narrate from him include: Az-Zuhree, Ayyoob As-Sakhtiyaanee, 'Ubaidullaah bin 'Umar, Humaid At-Taweel, Usaamah bin Zaid, Ibn Juraij, Al-'Awzaa'ee, Jareer bin Haazim and others.

Al-Bukhaaree said: 'The most authentic chain of narration* is: Maalik from Naafi' from Ibn 'Umar.'

Zaid bin Abee Unaisah said from Naafi' who said: 'I have travelled along with Ibn 'Umar over thirty odd trips making Hajj and 'Umrah.' 'Ubaidullaah bin 'Umar said: "Umar bin 'Abdil-'Azeez sent Naafi' to Egypt to teach the people the Sunan.'

Concerning his death Adh-Dhahabee said: 'And we have mentioned that which is most correct is that the death of Naafi' occurred in the year 117H whilst Ibn 'Uyainah and Ahmad bin Hanbal said 119H.' (See Siyar vol. 5 p. 95-101 & Tabqaat al-Huffaadh p.47)

*i.e: The most authentic chain of narration used by Imaam Al-Bukhaaree to the companion 'Abdullaah bin 'Umar, as there were other chains of narration which were known as the 'most authentic' chains of narration to the companion Ibn 'Umar and were utilized; such as Ahmad bin Hanbal and Ishaq bin Raahawaih using the chain: Az-Zuhree from Saalim from his father (Ibn 'Umar), and this chain is the most authentic chain

he said: 'You would not be able to bear its like; for he would make wudhoo for every salaah, and read the Mushaf in what was between them.'

From Maymoon bin Mihraan who said that the wife of Ibn 'Umar (رضي الله عنه) was told off concerning him (i.e. for her scorning him), so it was said to her: 'Will you not show gentleness to this Shaikh?' So she said: 'What shall I do? We do not cook for him except that he calls to it those who will eat it.' So she sent out a message to the needy ones who sat in the roadside where he (Ibn 'Umar) would pass when he came out of the Masjid, and she fed them and told them: 'Do not sit in his path.' Then he (Ibn 'Umar) came home, and said: 'Send out (invites) to so and so and so and so', whilst his wife had earlier sent them food and said to them: 'If he invites you – then do not attend.' So Ibn 'Umar said: 'You desired that I should not eat tonight' – so he did not eat that night.'

From Abee Bakr bin Hafs who said: Once Ibn 'Umar (رضي الله عنه) complained, and so desired some fish, so some fish was prepared for him. Then when it was bought before him a needy person came asking, so he said: 'Give him the fish', so his wife said: 'We'll give him a dirham, since that is of more benefit to him than this – whilst you should fulfil your desire from it.' (i.e. the fish) so he said: 'My desire is what I want.'

'Abdullaah bin 'Umar who said from Naafi' (رضي الله عنه) who said that Ibn 'Umar (رضي الله عنه) used to go to all the places that Allaah's Messenger once prayed in, even to the extent that Allaah's Messenger once rested under a tree, so thereafter Ibn 'Umar

these two Imaams had to the companion Ibn 'Umar (رضي الله عنه). See: Ikhtisaar 'Uloom al Hadeeth p.33.

used to come to the tree and pour water at its base so that it should not dry up.

'Abdul-'Azeez bin Abee Rawwaad reports from Naafi' (رضي الله عنه) that if Ibn 'Umar (رضي الله عنه) would miss the 'Ishaa prayer along with the congregation, then he would remain awake for the rest of the night.

Burd bin Sinaan said from Naafi' who said: 'Ibn 'Umar (رضي الله عنه) would distribute thirty thousand (deenaars) in a sitting, and then there would come upon him a month in which he would not find a small piece of meat to eat.'

Al-Waleed bin Muslim said: Ibnu Jaabir narrated to us saying Sulaimaan bin Moosa narrated to me from Naafi' from Ibn 'Umar (رضي الله عنه) that he would stay awake in the night praying, then he would say: 'O Naafi, is it pre-dawn yet?' So I would say: 'No'. So he would return to praying until I would say: 'Yes'. Then he would sit and seek forgiveness and supplicate until the morning.

Ma'mar who said from Az-Zuhree from Hamza bin 'Abdillaah who said: «If there was a great deal of food with my father he would not become filled from it after he had found someone to eat it. So Ibn Mutee' once visited him, and saw that his body had grown thin, so he spoke to him concerning that, so he (Ibn 'Umar) replied: 'Indeed eighty years have come upon me, and during them I have not become full once,' or he said: 'Except once, and now you should want that I become full when there is nothing left of my age except that of the thirst of a donkey.'»⁴⁸

⁴⁸ Meaning; a short period of time; the donkey has been specified because there is no beast that bears thirst for a shorter time than it.

Ath-Thawree said from Abil-Waazi' who said: I said to Ibn 'Umar: *'The people will not cease to be upon good for as long as Allaah keeps you here for them'*. So he became angry and said: *'I do not suppose except that you are an 'Iraaqi – and what would you know of what the son of your mother has locked up behind his door.'*

From Hishaam bin Yahyaa Al-Ghasaani from his father who said: A poor person came begging to Ibn 'Umar, so he said to his son: *'Give him a dirham'*. So when he left his son said to him: *'May Allaah accept that O father'*. So he replied: *'If I came to know that Allaah has accepted from me a single prostration and the charity of a dirham, nothing unseen would be more beloved to me than death, do you know who He accepts from? Indeed He accepts from those who are Muttaqeen (dutiful and fearful).'*⁴⁹

Ahmad bin Sallaamah (رضي الله عنه) informed us from Abil-Makaarim At-Taymee who said: Aboo 'Alee informed us that Aboo Nu'aym informed us saying: Muhammad bin Ahmad bin Al-Hasan narrated to us saying: Bishr bin Moosa narrated to us saying: [Aboo 'Abdir-Rahmaan narrated to us] Al-Muqri'ee, that Harmalah narrated to us saying: Abul-Aswad narrated to me that he heard 'Urwah say: *'I approached Ibn 'Umar (رضي الله عنه) to propose in marriage with his daughter whilst we were making tawaaf, so he remained silent and did not answer me with a single word, so I said to myself: 'If he had approved, he would have replied. By Allaah, I shall not bring it up again with him.'* So it was ordained that he should reach Al-

⁴⁹ Referring to the verse in which Allaah, the Most High says: *'...Indeed Allaah accepts from those who are Al-Muttaqeen (dutiful and fearful).'* Soorah Al-Maa'idah: 27 [Translators note].

Madeenah before me, and then I reached. So I entered the Masjid of the Messenger (ﷺ), and I gave him salaam, and I gave him his rights. So he welcomed me greatly and said: *'When did you arrive?'* so I said: *'Just now.'* So he said: *'You mentioned to me concerning Sawdaa whilst we were making tawaaf, when we were trying to make concentration of Allaah between our eyes, and you were able to meet me at other than that place (in order to discuss it).'* So I said: *'It was an affair that was destined that way.'* So he said: *'So what is your opinion (of marrying) today?'* So I said: *'I am as enthusiastic concerning it as ever.'* So he called for his two sons: Saalim and 'Abdullaah, and then married me off.»

From Naafi' (رضي الله عنه) that a man asked Ibn 'Umar (رضي الله عنه) concerning an issue, so he lowered his head and did not answer him, until the people thought that he did not hear the question. So he (the man) said: *'May Allaah have mercy upon you, did you not hear my question?'* So he said: *'Indeed, but it is as though you people see that Allaah, the Most High, shall not ask us about that concerning which you ask us about, leave us, may Allaah have mercy upon you – until we come to a resolve concerning your question, and if then there is an answer for it (then so) or otherwise we shall teach you that we have no knowledge concerning it.'*

Ma'mar (رضي الله عنه) said from Ayyoob from Naafi' or other than him, that a man once said to Ibn 'Umar (رضي الله عنه): *'O best of the people,'* or he said: *'The son of the best of the people.'* So he replied: *'I am not the best of the people, and nor am I the son of the best of the people, rather I am a servant from the servants of Allaah, I hope in Allaah, and I fear*

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Ma'mar (رضي الله عنه) said from Ayyoob from Naafi' or other than him, that a man once said to Ibn 'Umar (رضي الله عنه): **'O best of the people,'** or he said: **'The son of the best of the people.'** So he replied: **'I am not the best of the people, and nor am I the son of the best of the people, rather I am a servant from the servants of Allaah, I hope in Allaah, and I fear**

him, By Allaah, you shall not cease to impel a man until you destroy him.'

Ishaaq Al-Asadee informed us saying Ibnu Khaleel informed us, that Al-Labbaan informed us saying: Aboo 'Alee Al-Haddaad informed us saying Aboo Nu'aym Al-Haafidh informed us saying Ahmad bin Ja'far narrated to us saying 'Abdullaah bin Ahmad informed us that Aboo Kaamil narrated to us saying Aboo 'Awaanah narrated to us from Hilaal bin Khabbaab from Qaza'ah who said: I saw Ibn 'Umar wearing some coarse clothes, so I said to him: 'I have come to you with a soft garment, the kind which is manufactured in Khurasaan, and it would be very pleasing to my eyes that I should see it upon you'. So he said: 'Show me it', so he felt it and said: 'Is this silk?' I said 'No, it is cotton'. So he said: 'I fear wearing it, I fear that I will be deceitful and haughty, and Allaah does not love the deceitful and haughty.'

FROM HIS STATEMENTS

Ibn 'Umar (رضي الله عنه) was asked: 'Did all the companions of the Prophet (ﷺ) used to laugh?' So he replied: 'Yes! Whilst the Eemaan in their hearts was mightier than mountains.'

From Ibn 'Umar (رضي الله عنه) that he said: 'O son of Aadam, accompany the world with your body whilst you avert it with your heart and with your concern, for indeed you shall stand with your actions, so take that which is in your hands for that which you shall confront, and with death – there will come to you your news.'

Mujaahid (رضي الله عنه) said: I walked once with Ibn 'Umar upon the site of some ruins, so he said: 'Say: O site of ruins, what did your people do?' So I said: 'O site of ruins, what did your people do?' So Ibn 'Umar said: 'They have gone – whilst only their actions remain.'

From Ibn 'Umar that he said: 'A man will not be at a station with regards to knowledge until: he does not envy one who is above him, nor does he despise one who is below him, and nor does he seek with the knowledge a price.'

From Bishr who said: Khallaad bin Yahyaa narrated to us that: Haroon bin Abee Ibraheem narrated to us from 'Abdullaah bin 'Ubaid bin 'Umayr from Ibn 'Umar who said: 'Indeed the like of us in this fitnah (trial) are the likes of a people who set out on a main road which comprises other roads, yet they know it well. So whilst they are upon it they are covered from above with clouds and darkness descends, so some of them make off to the right and some to the left, and erred from their way, yet we stood still where it came upon us – until Allaah cleared that from us, and thus we see again our original path. So because we recognise it we take to it. Indeed these youth from the Quraish battle for this rulership, and for this Dunya, I do not care that I even gained so much as these two worn out shoes of mine for what they fight each other over.'

From 'Umar bin Maymoon from his father who said: It was said to 'Abdullaah bin 'Umar: So and so the Ansaaree has passed away, so he said: 'May Allaah have mercy upon him', so it was said: 'He left behind one hundred thousand (in wealth),' so he replied: 'But it will not leave him.'

HIS LOVE OF FREEING SLAVES

From 'Abdullaah bin Abee 'Uthmaan who said: 'Abdullaah bin 'Umar (ؓ) once set free a female slave of his who was called Rumaithah, so he said: 'I heard Allaah The Mighty and Majestic say in his book:

"You shall not attain Birr [righteousness] until you spend [in Allaah's cause] of that which you love."

And by Allaah I used to indeed love you in the dunya. So go, for you are now free for Allaah's face.

From 'Abdullaah bin Deenaar who said: I went out once with Ibn 'Umar to Makkah, so we reached there in the last part of the night, so a shepherd descended upon us from a mountain, so Ibn 'Umar said to him: **'Are you a shepherd?'** So he said **'Yes'**. Ibn 'Umar said: **'Sell me a sheep from the flock'**, so he said: **'I am a slave'**. So he said: **'Tell your master that it was eaten by a wolf'**, so he replied: **'Then where is Allaah, the Mighty and Majestic?'** so Ibn 'Umar said: **'Then where is Allaah!!'** and then he wept, then later he bought him and freed him.

And in the narration of Ibn Abee Rawwaad from Naafi: **'...Then he freed him, and bought for him the flock of sheep.'**

Naafi said: **'If there was anything from the wealth of Ibn 'Umar that would delight him greatly he would put it forth for His Lord, the Mighty and Majestic.'**

Naafi said: **'His slaves came to know of this concerning him, so one of them would embark on adhering himself to the**

Masjid, so when Ibn 'Umar would begin to notice him upon that virtuous state he would set him free. So his companions would say to him: **'O Abu 'Abdir-Rahmaan, by Allaah they do not but seek to beguile you.'** So Ibn 'Umar would reply: **'Then whosoever seeks to beguile us with Allaah, then we beguiled (outwitted) them for Him.'**

'Umar bin Muhammad bin Zaid said from his father that Ibn 'Umar had a youth he owned under contract⁵⁰ of (the price of) forty thousand, and he had left for Koofah where he was working upon some donkeys of his until he had managed to contribute fifteen thousand. So a man came to him and said: **'Are you mad? You are here punishing yourself whilst Ibn 'Umar purchases slaves right and left and then sets them free. Go back to him and say: 'I am incapable''** (i.e. of paying the rest).

So he (the slave) came to him with a paper, and said: **'O Abu 'Abdir-Rahmaan! I am incapable, and this is my paper (contract), so rub it (the remaining payment) out.'** So he said: **'No, but you rub it out if you want.'** So he rubbed it out, so the eyes of 'Abdillaah became filled with tears, and then he said: **'Go, for you are free.'** So he said: **'May Allaah rectify you, show excellence to my two sons.'** So he replied: **'They are both free.'** He said: **'May Allaah rectify you, show excellence to the two female slaves who are mothers to my two boys.'** So he said: **'They are both free.'**

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HIS REFUSAL OF TAKING RULERSHIP AND HIS POSITION TOWARDS THE RULERS

Aboo Maleeh Ar-Raqee said from Maymoon bin Mihraan who said: «Mu'aawiyah sent 'Amr to Ibn 'Umar to see what his feelings (inner thoughts) were (i.e. with regards to rulership), so he said: 'O Abu 'Abdir-Rahmaan! What prevents you from going out to get the pledge of allegiance from the people? As you are the Companion of Allaah's Messenger and the son of Ameerul-Mu'mineen, and you have the most right to this affair from amongst the people.' So he said: 'Is every single person united upon that which you have said?' He said: 'Yes, except for a small group.' So he said: 'Even if there were to remain only three sturdy men on a rock - I would not have a need for it.' So he knew by this that he did not desire any spilling of blood, so he ('Amr) said: 'So will you not give the pledge of allegiance to the one that the people have almost (just about) gathered around so that he could write out for you some land and some wealth?' So he replied: 'Uffin lak!! [A phrase expressing disgust] get out and get away from me, for my Deen is not (bought) for your deenaars nor for your dirhams.'»

Aboo 'Awaanah says from Mugheerah from Fitr who said: «A man came to Ibn 'Umar and said: "There is no one worse to the Ummah than you." So he asked "Why?" He

said: "If you had chosen it (i.e. the Khilaafah) no two people would have differed regards to you." So he said: "I do not love that it (the Khilaafah) comes to me, and a man says: 'No' whilst another says: 'Yes'."»

Muhammad bin Al-Munkadir said: "Yazeed has been given the pledge of allegiance." So Ibn 'Umar replied: "If it is good - then we are pleased, and if it is a trial - then we shall be patient."

Ibn 'Uyainah said from 'Umar bin Naafi' who said from his father from Ibn 'Umar who said: «'Alee (bin Abee Taalib) (ؓ) delegated to me saying: "O Abaa 'Abdar-Rahmaan! Indeed you are a man who is followed amongst the people of Ash-Shaam, so proceed to them, for I am making you Ameer over them." So I said: "I remind you to be mindful of Allaah, and of my closeness to Allaah's Messenger (ﷺ), and my companionship of him, except in that which you have more virtue over me in." But 'Alee only refused (i.e. to accept his refusal). So I sought help over him from Hafsa, yet still he refused. So I left during the night for Makkah, and it was said to him ('Alee): "He has left for Ash-Shaam." So he sent a man out after me, and the man went to the confines of the camels and began to muzzle his camel with his turban so as to pursue me. So Hafsa sent a message saying: "Indeed he has not gone to Ash-Shaam, rather he has left for Makkah." So he stayed.»

Al-Aswad bin Shaibaan said from Khaalid bin Sumair who said: «Moosaa bin Talhah fled from Al-Mukhtaar, so he said: 'May Allaah have mercy upon Ibn 'Umar! For I hold him to be upon his original state, for he has not changed, by Allaah the Quraish have not unsettled him.' So I said to

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myself: 'He (Ibn 'Umar) is angry at the killing of his father.' So 'Alee (ؓ) went to Ibn 'Umar early in the morning, and said: 'These are our books, so ride with them to Ash-Shaam.' So he replied: 'I remind (adjure) you of Allaah and of Al-Islaam,' so he said: 'You shall indeed ride.' So he said again: 'I remind you to be mindful of Allaah and the Last Day.' So he said: 'By Allaah, you shall ride out either obediently or grudgingly.' So he (Moosaa bin Talhah) said: 'He fled instead to Makkah.'»

From Al-Mut'im bin Miqdaam As-San'aanee (رضي الله عنه) who said: «Al-Hajjaaj bin Yoosuf⁵¹ once wrote to 'Abdullaah bin 'Umar (ؓ) and said in it: "It has reached me that you seek after the Khilaafah, for indeed the Khilaafah does befit one who falters in speech, nor one who is stingy, and nor one who is jealous."»

⁵¹ He was: Al-Hajjaaj bin Yoosuf Ath-Thaqafee the well known Ameer, he was born in the year 45H or just after it, he was oppressive, tyrannical, and one who spilt the blood of the Muslims, he grew up in At-Taa'if, his father was from the supporters of Bani Umayyah (The Umayyads), he attended various battles along with Marwaan then went with 'Abdil-Malik (bin Marwaan) and was with him at the killing of Mus'ab bin Az-Zubair. He was deputized for the battle against the companion 'Abdullaah bin Az-Zubair (ؓ) at Makkah, so he was made an Ameer over the army and was sent to Makkah where he laid siege to it and bombarded the Ka'bah with ballista (catapults) until he eventually killed Ibn Az-Zubair (ؓ). His rule in Al-Hijaz was for two years and later in 'Iraq it lasted some twenty years during which he established the city of Al-Waasit. It is said that he killed 100,000 people, and after his death 33,000 people were found in his prisons, he died on the twenty seventh night of Ramadhaan in the year 95H. (See Tahdheeb vol 2 p.210-213 and Al-'Iqd ath-Thameen vol 4 p.54-61 and Al-'Ibar vol 1 p.84.)

So Ibn 'Umar (ؓ) wrote back to him saying: "As for what you mentioned concerning the affair of the Khilaafah – and that I seek after it, then I never sought after it – and nor is it from my concern, and as for what you mentioned concerning the faltering in speech, then indeed whoever gathered the Book of Allaah, the Mighty and Majestic – then he cannot falter in speech, and whoever gives the zakat from his wealth – then he cannot be stingy. And as for what you mentioned concerning jealousy – then the one who I had the most right that I have ghairah (jealousy) for was my son, in that others would join me in that with regards to him."

Al-Aswad bin Shaibaan said Khaalid bin Sumair narrated to us saying: «Al-Hajjaaj gave a speech, and in it he said: "Ibn Az-Zubair distorted the Book of Allaah..." So Ibn 'Umar said: "You have lied - you have lied, he is not capable of that and nor you along with him." So he said: "Shut up, for you have become senile, and your 'aql (intellect) has gone, it may be close at hand that the neck of a Shaikh will be struck, then he be laid out stretched so his testicles become inflated, and the children of Baqee' should then roam around playing with them.'»

HIS DEATH

Aboo 'Abdillaah Imaam Al-Bukhaaree said: Zakariyyaa bin Yahyaa Abus-Sukayn narrated to us saying: Al-Muhaaribee narrated to us saying: Muhammad bin Sooqah narrated to us from Sa'eed bin Jubair who said:

«I was with Ibn 'Umar when he was struck with the spearhead of a lance in the sole of his foot, such that his foot

became stuck to the stirrup (of his horse). So I descended and released his foot, and that was at Mina, so news of this reached Al-Hajjaaj and he came to visit him. So Al-Hajjaaj said: 'If only we came to find out who did this to you.' So Ibn 'Umar replied: 'You did this to me.' So he said: 'And how is that?' So he said: 'You allowed arms to be carried on a day when they were not to be carried, and you allowed arms to be brought into the Haram (sacred vicinity) – whilst arms were never before brought into the Haram.'⁵²»

In another narration:

Aboo 'Abdillaah Imaam Al-Bukhaaree said: Ahmad bin Ya'qoob narrated to us saying: Ishaq bin Sa'eed bin 'Amr bin Sa'eed bin Al-'Aasee narrated to me from his father who said:

«Al-Hajjaaj entered upon Ibn 'Umar whilst I was with him, so he asked: 'How is he?' So he said: 'Well.' He said: 'Who did this to you?' So he replied: 'The one who did this to me is the one who ordered the carrying of arms on a day when it is not permissible to carry arms in.' Meaning Al-Hajjaaj.⁵³»

Damrah bin Rabee'ah (رضي الله عنه) said: 'Ibn 'Umar died in the year seventy three.'

Ahmad bin Ya'qoob Al-Mas'oodee said: Ishaq bin Sa'eed bin 'Amr Al-Umawee narrated to us from his father from

⁵² Reported by Al-Bukhaaree in: 'The Book of the Two Eid's' [Chapter 9] hadeeth no. 966.

⁵³ Reported by Al-Bukhaaree in: 'The Book of the two Eid's' [Chapter 9] hadeeth no. 967.

Ibn 'Umar (رضي الله عنه) that he stood up to Al-Hajjaaj whilst he was giving a sermon so he said: 'O enemy of Allaah! The prohibitions of Allaah have been made permissible, and the House of Allaah has been damaged.' So he replied: 'O Shaikh, indeed you have become senile.' So when the people left, Al-Hajjaaj ordered one of his partisans with a task. So he took a poisoned lance and struck it into the foot of Ibn 'Umar, so he became ill due to it and then died as a result of it.

So Al-Hajjaaj entered upon him (when he was ill) so as to visit him, and he gave him salaam, but he (Ibn 'Umar) did not return it, and he spoke to him, but he did not answer him.

Qataadah said: I heard Ibn Al-Mussayyib (رضي الله عنه) say: 'Ibn 'Umar (رضي الله عنه) was on the day he died the best of those that remained.'

Aboo Salamah bin 'Abdir-Rahmaan said: 'Ibn 'Umar died, and he was by way of excellence - the like of his father.'

Aboo Bakr bin Al-Burqee (رضي الله عنه) said: He died at Makkah, and was buried at Dhee-Tuwaa – and it has been said at Fakh, in the cemetery of the Muhaajireen.

From Abiz-Zinaad who said: «Mus'ab and 'Urwah and 'Abdullaah – the sons of Az-Zubair and Abdullaah bin 'Umar gathered once in a room, so they said: 'Wish. (i.e. for whatever you hope to attain).' So 'Abdullaah bin az-Zubair (رضي الله عنه) said: 'As for me, then I hope to attain the Khilaafah.' So 'Urwah said: 'As for me, then I hope that knowledge be taken from me.' So Mus'ab said: 'As for me,

then I hope for the governorship (rule) of Al-'Iraaq, and to gather in marriage between 'Aa'ishah bint Talhah and Sukaynah bint Al-Hussain.' So 'Abdullaah bin 'Umar said: 'As for me, then I hope for (Allaah's) forgiveness.' So they attained what they hoped for,⁵⁴ and perhaps Ibn 'Umar was forgiven.»

⁵⁴ 'Abdullaah bin Az-Zubair (رضي الله عنه) – Ameerul-Mu'mineen, the noble Companion, he assumed the Khilaafah when given the pledge of allegiance after the death of Yazeed in the year 64H, he ruled over Al-Hijaaz, and Al-Yemen, and Egypt, and Al-'Iraaq, and Khurasaan, and some of Ash-Shaam. His rule lasted until 'Abdul-Maalik sent out an army headed by Al-Hajjaaj, and killed Ibn Az-Zubair (رضي الله عنه) in Makkah in the year 73H.

'Urwah bin Az-Zubair (رضي الله عنه) – the famous Taabi'ee became such that he was known as one of 'the seven Fuqahaa (Jurists) of Al-Madeenah.' Ibn Abi-Zinaad said: «Abdur-Rahmaan bin Humaid bin 'Abdur-Rahmaan narrated to me who said: "I entered the Masjid along with my father, and I saw that the people had gathered around a man, so my father said: 'Look to see who this is.' So I looked to find it was 'Urwah, so I told him, and I was amazed – so he said: 'O my son, do not be amazed, for I saw the companions of Allaah's Messenger (ﷺ) asking him.'»

Mus'ab bin Az-Zubair (رضي الله عنه) became Ameer of Al-'Iraaq in the year 67H after his brother 'Abdullaah bin Az-Zubair removed Al-Qubaa' - the previous Ameer from Al-Basrah. 'Umar bin Abee Zaa'idah said that Ash-Sha'bee (رضي الله عنه) said of him: 'I have never seen an Ameer upon the minbar better than Mus'ab.' He married 'Aa'ishah bint Talhah after her marriage from 'Abdullaah bin 'Abdur-Rahmaan bin Abee Bakr As-Siddeeq. He then married Sukaynah bint al-Hussain in the year 67H after the death of her first husband 'Abdullaah bin Al-Hasan who along with her father was killed but did not consummate the marriage; both women remained married to Mus'ab until his death in the year 72H (رضي الله عنه). (See Siyar vol. 3 p.363-379, vol. 4 p.421-425/

TAKEN FROM:

- Siyar A'laam an-Nubalaa of Imaam Adh-Dhahabee (Muassasaa ar-Risaalah)
- Tahdheeb ut-Tahdheeb of Al-Haafidh Ibn Hajar (Hindee, Hyderabad – Deccan)
- Tadhkiratul Huffaadh of Imaam Adh-Dhahabee (Hindee, Hyderabad – Deccan)
- Fathul-Baaree of Al-Haafidh Ibn Hajar (Daar us-Salaam)
- Tabaaqat al-Huffaadh of As-Suyooti (Daar Al-Kutub al-'ilmiyyah)
- Sifatus Safwah of Ibn Al-Jawzee (Matba'ah Al-Aseel)
- Al-Isaabah fee tamyeez As-Sahaabah of Al-Haafidh Ibn Hajar (Muassasaa ar-Risaalah) [Misriyyah]
- Al-Istee'aab of Ibn 'Abdil-Barr (Daar al-Jayl)
- Al 'Ibar fee khabar mun Ghabar of Imaam Adh-Dhahabee (Daar al-kutub al-'Ilmeeyah)
- Al-'Iqd ath-Thameen of Taqi ud Deen Muhammad Al-Makkee (Muassasaa ar-Risaalah)
- Tafseer Mujaahid of Mujaahid bin Jabar (Daar Al-Fikr Al-'Arabee)
- Taraajum Sayyidaat baytin-Nubuwwah of Dr. 'Aa'ishah 'Abdir-Rahmaan (Dar ar-Rayyaan)
- Baa'ith al-Hatheeth – Sharh Ikhtisaar 'Uloom al-Hadeeth of Ibn Katheer & Ahmad Shaakir (Daar Al-fayhaa/Daar us-Salaam)

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then I hope for the governorship (rule) of Al-'Iraaq, and to gather in marriage between 'Aa'ishah bint Talhah and Sukaynah bint Al-Hussain.' So 'Abdullaah bin 'Umar said: 'As for me, then I hope for (Allaah's) forgiveness.' So they attained what they hoped for,⁵⁴ and perhaps Ibn 'Umar was forgiven.»

⁵⁴ 'Abdullaah bin Az-Zubair (رضي الله عنه) – Ameerul-Mu'mineen, the noble Companion, he assumed the Khilaafah when given the pledge of allegiance after the death of Yazeed in the year 64H, he ruled over Al-Hijaz, and Al-Yemen, and Egypt, and Al-'Iraaq, and Khurasaan, and some of Ash-Shaam. His rule lasted until 'Abdul-Maalik sent out an army headed by Al-Hajjaaj, and killed Ibn Az-Zubair (رضي الله عنه) in Makkah in the year 73H.

'Urwah bin Az-Zubair (رضي الله عنه) – the famous Taabi'ee became such that he was known as one of 'the seven Fuqahaa (Jurists) of Al-Madeenah.' Ibn Abi-Zinaad said: «Abdur-Rahmaan bin Humaid bin 'Abdur-Rahmaan narrated to me who said: "I entered the Masjid along with my father, and I saw that the people had gathered around a man, so my father said: 'Look to see who this is.' So I looked to find it was 'Urwah, so I told him, and I was amazed – so he said: 'O my son, do not be amazed, for I saw the companions of Allaah's Messenger (ﷺ) asking him.'»

Mus'ab bin Az-Zubair (رضي الله عنه) became Ameer of Al-'Iraaq in the year 67H after his brother 'Abdullaah bin Az-Zubair removed Al-Qubaa' - the previous Ameer from Al-Basrah. 'Umar bin Abee Zaa'idah said that Ash-Sha'bee (رضي الله عنه) said of him: 'I have never seen an Ameer upon the minbar better than Mus'ab.' He married 'Aa'ishah bint Talhah after her marriage from 'Abdullaah bin 'Abdur-Rahmaan bin Abee Bakr As-Siddeeq. He then married Sukaynah bint al-Hussain in the year 67H after the death of her first husband 'Abdullaah bin Al-Hasan who along with her father was killed but did not consummate the marriage; both women remained married to Mus'ab until his death in the year 72H (رضي الله عنه). (See Siyar vol. 3 p.363-379, vol. 4 p.421-425/

TAKEN FROM:

- Siyar A'laam an-Nubalaa of Imaam Adh-Dhahabee (Muassasaa ar-Risaalah)
- Tahdheeb ut-Tahdheeb of Al-Haafidh Ibn Hajar (Hindee, Hyderabad – Deccan)
- Tadhkiratul Huffaadh of Imaam Adh-Dhahabee (Hindee, Hyderabad – Deccan)
- Fathul-Baaree of Al-Haafidh Ibn Hajar (Daar us-Salaam)
- Tabaqaat al-Huffaadh of As-Suyooti (Daar Al-Kutub al-'ilmiyyah)
- Sifatus Safwah of Ibn Al-Jawzee (Matba'ah Al-Aseel)
- Al-Isaabah fee tamyeez As-Sahaabah of Al-Haafidh Ibn Hajar (Muassasaa ar-Risaalah) [Misriyyah]
- Al-Istee'aab of Ibn 'Abdil-Barr (Daar al-Jayl)
- Al 'Ibar fee khabar mun Ghabar of Imaam Adh-Dhahabee (Daar al-kutub al-'Ilmeeyah)
- Al-'Iqd ath-Thameen of Taqi ud Deen Muhammad Al-Makkee (Muassasaa ar-Risaalah)
- Tafseer Mujaahid of Mujaahid bin Jabar (Daar Al-Fikr Al-'Arabee)
- Taraajum Sayyidaat baytin-Nubuwwah of Dr. 'Aa'ishah 'Abdir-Rahmaan (Dar ar-Rayyaan)
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- *Al-Waseet fee 'uloom wa mustalah al-hadeeth of Dr. Muhammad Aboo Shahbah (Daar Al-Fikr Al-'Arabee)*
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From The Best Of MANKIND

من خير الناس

The Lives Of
Two Great
Companions

Of The Prophet ﷺ

The Prophet, *may the peace and blessings of Allaah be upon him*, said: "The best of people are my generation; then those that come after them, then those that come after them."

He (*may the peace and blessings of Allaah be upon him*) also stated:

"You shall not cease to be upon good for as long as there are amongst you those that saw me and accompanied me. By Allaah; you shall not cease to be upon good for as long as there are amongst you those that saw those that saw me and accompany those that accompanied me. By Allaah; you shall not cease to be upon good for as long as there are amongst you those that saw those that saw those that saw me and accompany those that accompanied those that accompanied me."

'Abdullaah bin Mas'ood (*may Allaah be pleased with him*) who said:

"Indeed Allaah, The Most High, looked to the hearts of the servants; and so He found the heart of Muhammad (*may the peace and blessings of Allaah be upon him*) to be the best of the hearts of the servants. So He chose him for Himself and sent him with His message. Then He looked to the hearts of the servants after the heart of Muhammad; and so He found the hearts of his (*may the peace and blessings of Allaah be upon him*) Companions to be the best of the hearts. So He made them as viziers of His Prophet; that they should fight for His religion."